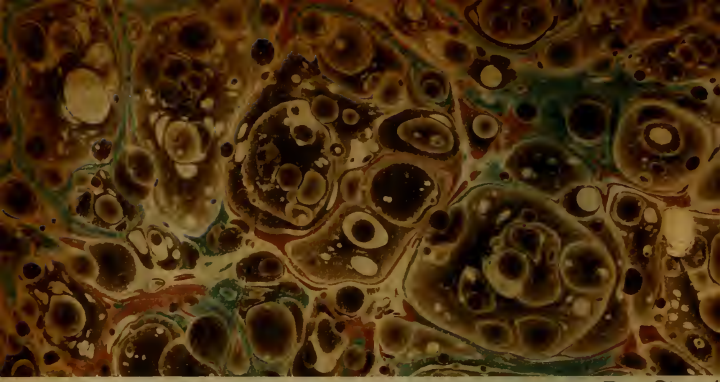

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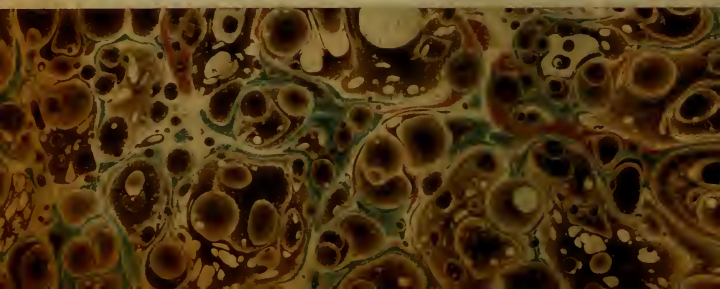

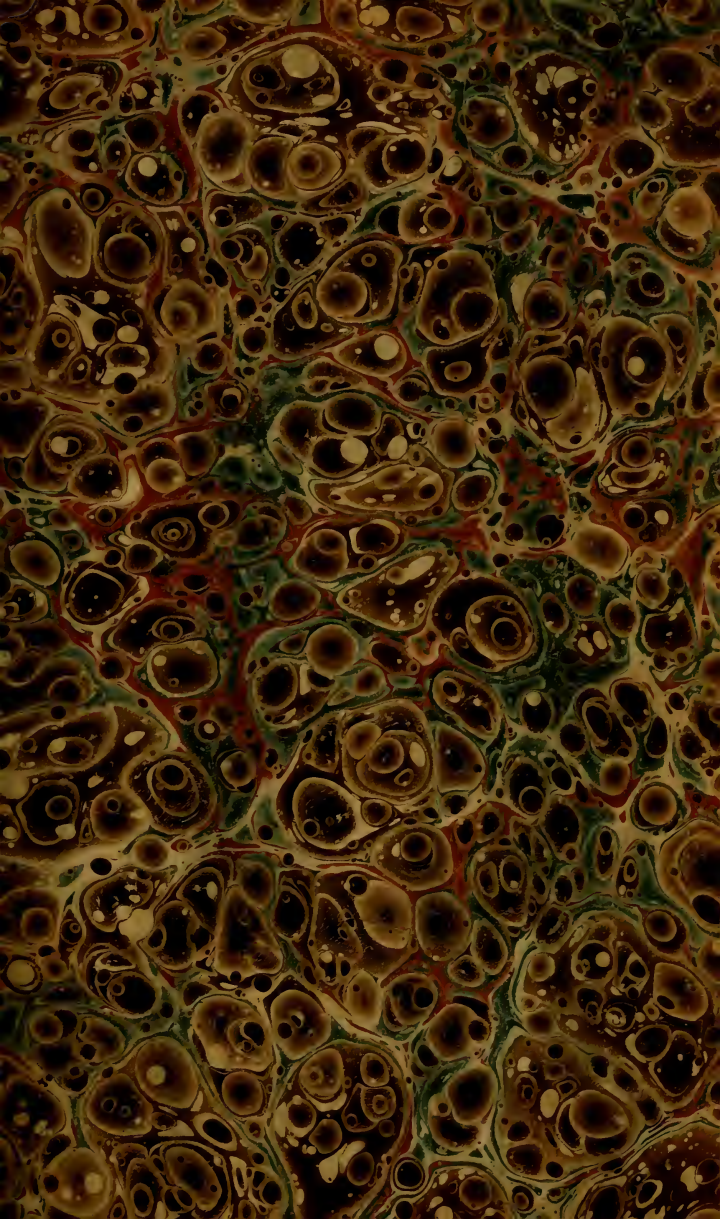

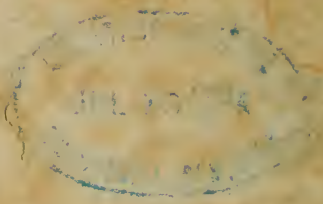

CHRIST REJECTED:

OR THE

TRIAL

OF THE

ELEVEN DISCIPLES OF CHRIST,

In a Court of Law and Equity,

AS CHARGED WITH

STEALING THE CRUCIFIED BODY OF CHRIST

Out of the Sepulchre.

Humbly dedicated to the whole nation of the Jews, which are scattered abroad on the face of the earth; and to the Deists of modern times.

DESIGNED, ALSO, AS A HELP TO WAVERING CHRISTIANS.

AN ORIGINAL WORK.

Written by a believer in Christ, under the assumed name of

CAPTAIN ONESIMUS.

"I have also spoken by the Prophets, and I have multiplied visions, and used similitudes, by the ministry of the Prophets." *Hosea*, xii. 10.

PHILADELPHIA:

PRINTED FOR THE AUTHOR,
By Joseph Rakestraw.

18??.

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Eastern District of Pennsylvania, to wit: *No.* 269.

BE IT REMEMBERED, that on the twenty-eighth day of June, Anno Domini one thousand eight hundred and thirty-two, John Hewson, of the said district, hath deposited in this office the title of a book, the title of which is in the words following, to wit:

"Christ Rejected: or the trial of the eleven disciples of Christ, in a court of law and equity, as charged with stealing the crucified body of Christ out of the Sepulchre. Humbly dedicated to the whole nation of the Jews, which are scattered abroad on the face of the earth; and to the Deists of modern times. Designed, also, as a help to wavering Christians. An Original work. Written by a believer in Christ, under the assumed name of Captain Onesimus."

"I have also spoken by the Prophets, and I have multiplied visions, and used similitudes, by the ministry of the Prophets." Hosea xii. 10.

The right whereof he claims as proprietor, in conformity with an act of Congress, entitled "An Act to amend the several Acts respecting Copy-rights."

FRANCIS HOPKINSON, *Clerk of the District.*

PREFACE.

The author's apology for undulating the calm sea of the human mind, with the doctrine of the resurrection of Christ from the dead, with the immortality of the human family, and their moral accountability to Heaven for their words and actions in this world, humbly addressed to the reader, whether he be a Christian, Jew or Deist.

The design of the writer, and the ostensible object which he has in view, in presenting this Trial to the world, is to confirm the wavering Christian, and both fairly and legally meet the national prejudices of the Jews, against Christ, and forcibly rebut by sound argument, the philosophical objections of the human mind against divine revelation, by having the whole matter at issue between the parties, by mutual consent, submitted to a Court of Law and inquest, of what went with the body of Christ, after it was crucified: it being, in the view of the author, the cardinal point on

which the whole truth of the Gospel converges. And also, to humbly persuade the children of Israel, to calmly re-consider the high claims of Jesus Christ to the lawful Messiahship of the Jewish nation.

CAPTAIN ONESIMUS.

CHRIST REJECTED.

West's Picture of Christ Rejected, as exhibited in old Congress Hall, in the city of Philadelphia, the capital of Pennsylvania, in the country of North America, April, 1830.

THE original idea of this work is from Heaven, and first presented itself to the author's mind, while he

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Figure 1.—Captain Onesimus, viewing the Picture, and has a vision from heaven.

Fig. 2.—Christ bound before Pilate.

Fig. 3.—The Governor on his judgment seat.

Fig. 4.—Caiaphas, the High Priest of the Jews, in the act of rejecting Christ.

Fig. 5.—Mount Calvary and the three crosses, over which the sun is veiled in darkness.

Fig. 6.—The heavens look angerly at the High Priest of the Jews.

Fig. 7.—The vision containing these words:—"Say ye, his disciples came by night, and stole him away while we slept;" from which words, Captain Onesimus was moved by the Spirit of God, to write this work, and prove to the world, that Christ is risen from the dead.

Figs. 8 and 9.—The trees of civil and religious liberty.

was standing in old Congress Hall, viewing West's Picture of Christ Rejected; when there came a portion of the divine afflatus from heaven, and presented the plan of the following work to the author's view, and immediately passed away. The whole time he was viewing the Picture, did not exceed half an hour: nevertheless, it returned to him at different times through the same year; and when he had light on the subject, he wrote it down. So that the plan of the work was from Heaven: but the language in which the vision is clothed, is the author's own, as a free agent, in the collocation of his words. So that, with Solomon, he sought to find out the best words in his vernacular tongue to clothe his ideas.

And it came to pass in process of time, by the overruling providence of God, that Captain Onesimus arrived in one of his master's ships of the line, in this spiritual warfare, at the port of Philadelphia, when he went on shore, and undertook a pedestrious voyage: and as he was ambulating the streets of that city, he suddenly found himself carried by the pedestrious current of its inhabitants, into Chesnut street: and, having the walking breeze on his star-board quarter, a few points free, and easing away his sheets, and squaring his yards to the wind, when, under a press of sail, he shoots his ship ahead, and soon arrived at an old edifice, called Congress Hall: (this, Christian friends, is the sacred place where our fathers raised the standard and unfurled the first banner of true civil and religious liberty, in our *dark and oppressed world.* And it was in this hallowed Hall, that the Declaration of the Independence of the Thirteen United States of North America. was first announced to the human race, on the 4th of July, 1776,) when the Christian sailor seeing a vast number of the citizens of that city, gliding into the old Hall, his marine curiosity drew him with the rushing current, after them.

(The reader will benignly indulge the stenographer, to inform him, that it was in this hall, that the first germ (in the full sense of the word,) of the unalienable rights of mankind

were planted, in our oppressed and long degraded world, when "*Glory to God in the highest, and on earth, peace and good will toward men,*" it took root, under the fostering agency of our father, WASHINGTON; and being, at the same time, benignly shielded by the God of Nations, in a congenial soil, and, blessed be the name of the Lord, so that in a few years, it grew up to man's estate; and may heaven grant that this plant of civil renown, may spread its healing branches, like the oaks of Bashan, and *rear* its *altitude* above the cedars of Lebanon, and drop its restoring fruit, like a benign catholicon, over all the nations of the earth, till wars and oppression shall cease.)

And it came to pass, that as the sailor stood in the hall, musing in his mind for a few moments, on the wonderful things that he saw, he very soon ascertained that the ostensible object which drew the citizens to the hall, was West's Picture of Christ Rejected. [And while converging his marine vision, on that, of all others the most interesting scenery, which to this day has ever been presented to the physical and mental vision of dying men,] Captain Onesimus paused for a while, and a representation of this little work passed before his mind, as he stood viewing this very interesting exhibition, which soon elevated his marine ideas to an altitude of mental astonishment, at the pugnacity and irascibility which existed in the Jews, with Caiaphas their High Priest at their head, in their rejecting their own legitimate and lawful Messiah.

After the vision had passed away, the Captain's mind was so far illuminated that he clearly saw written on the telegraph of the children of Israel's national character, in letters of wo, the sins of their High Priest exhibited before the eye of God and men, in a second rejection of Christ; that is, after he arose from the dead.

Now, this is the sin, which of all others doth so much imbue the character of those unbelieving people with the principles of the most deteriorating turpitude in the sight of Heaven; which brings on them the most constuperating disease, and places them in the most de-

grading condition; and has spread itself as an awful contagion through the whole of the Israelitish tribes, which continues like an hereditary complaint, from father to son, through all the tribes of Jacob, down to the present time—so that this awful malady and foul leprosy, has spread its insidious influence on all the juvenile branches of the unbelieving family: namely, the Deists and Atheists of modern times.

When the sailor left the old Congress Hall, and was again ambulating the streets of the city, he found his mind to be powerfully at work, pre-excogitating a plan so as to have this strange, and at the same time most unreasonable and absurd report, that from the beginning of the world to this day, had ever been presented to the audibility of intelligent and rational beings, to wit: that the disciples of Christ, who were at that time only eleven in number, should be able to overpower a strong Roman guard, with some deadly influence, and then steal the crucified body of Christ out of the sepulchre. When the Captain in a soliloquy, solemnly began to excogitate—Can it be possible, that rational and intelligent beings, such as the nation of the Jews appear to be, when you have any thing to do with them about the value of the gold of Ophir, or commerce of any kind, they betray no lack of legal knowledge. But yet they continue to this day to reject the claims of Jesus Christ as their promised Messiah, on such an illegal and sleepy tale: And that our wise scientific gentlemen of the Deistical school, are such a set of blinded beings as to follow the pusillanimous and credulous Jews, in their deteriorating wake, (which, like the antediluvian world, is every day growing worse,) and deleterious course, to the sea of eternal wo. So that both the Jews and Deists of our modern times, are found committing suicide on their rational powers, and foolishly fighting against the mercy and benevolence of God, in redeeming a sinful world, by the death and atonement of Jesus Christ.

The Captain continues his soliloquy or mental parable, and said to himself, It is nothing but sheer justice

to the character, honour, and declarative glory of God, and the immortal interest of all mankind, that this stealing business should be thrown into some court, having plenary powers within its legal purlieu, (*that is full authority within its legal circle,*) and before a competent tribunal, possessing sufficient judicial wisdom and knowledge, so as fully to try this long undecided cause, and disputed point *with the Jews*, and finally put to rest this sleepy tale, of the eleven disciples stealing the body of a crucified man, from under the iron grasp of the martial law, and strict discipline of the Roman army. The Captain said to himself, such a sleepy tale may answer well enough for the nation of the Jews and wise Deistical philosophers; but it will in no wise be satisfactory to the mind of Onesimus, the Christian sailor: when by this time he arrived at the wharf, nearly opposite to where his *gospel ship* of the line, lay at anchor, and made a signal for the barge to take him on board. April 10, 1830.

Figure 1.—The city of Philadelphia.

Fig. 2.—Captain Onesimus leaving the city and going on ship board, to write Christ Rejected by the Jews, and Deists of modern times; and the trial of the eleven disciples, as charged with robbing the sepulchre of the crucified body of Christ.

Fig. 3.—Gospel ship of the line.

The following plate is designed to represent the Jewish nation, after the destruction of Jerusalem by the Romans, as loosing its national visibility; and under a dark and mysterious dispensation of the Providence of God, retiring from among the nations of the earth. Under the figure and personification of Balaam, the prophet retiring from the office of premiership in the cabinet of infidelity.

The Jewish Nation's first Letter to the Deists.

My liege, sovereign and venerable Father—May you ever live and sway a regal sceptre over all the worlds of nature, in the golden age of reason and philosophy. The which, great sire, your old prophet and premier sees through his new telescope, (of carnal wisdom,) by the light he receives from that new orb of refulgent glory,

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Figure 1.—Balaam returns from the grand court of infidelity, to Aram; then goes up, on one of the high mountains in the east, and offers up his burnt sacrifice to the new philosophical gods in the age of reason.

Fig. 2.—Balaam on his observatory, viewing through his telescope the marvellous things in the heavens of the age of reason.

Fig. 3.—The farm-house in which he goes, after he comes down from the mountain, and writes the following letter to his younger brother the Deist; whom he addresses as the sovereign prince of Infidelity.

that shall appear in your philanthropic heavens, which at times enables your old prophet by the powerful afflatus of your gods, to see distinctly your rising glory: which leads me calmly, and at the same time prudently to look ahead, and wisely forecast, from the marvelous signs which I see in that brilliant Phosphorus which shall arise, sire, on your kingdom, with all its majestic grandeur, in those glorious times, so long (by some of your faithful servants the philosophers,) foretold, that you will experience, mighty prince, as you descend the longitude of time, and observe the evolutions of states, kingdoms, and empires, all gliding away into oblivion, as they obreptitiously depart from the shore of mundane glory, under a nebulous that always spreads itself over the cymmerian valley of death, and bidding adieu to all transactions under the sun, and are lost in the blue sea of annihilation. But, sire, indulge me to inform you, that I experience at this moment an indescribable degree of mental pleasure, in being authorized by your new gods to communicate to your Highness, that the most plenary felicity will overtake your peaceful reign, so that the blessings thereof shall, like pregnant clouds, rise out of the sea of human reason, guided by the helm of Science, under the polar star of philosophy, and by the agency of your new gods, stretch themselves athwart your kingdom, and like a canopy over the horizon of your vast empire. After which, this new orb will burst forth with a radiance of mental light, and pour down such refulgent coruscations of philosophical wisdom and knowledge, on the minds and understandings of your liege subjects, followed by the perennial streams of mundane felicity. So that your subjects may then sing that elegant stanza, that some of your old poets have versified: "let us eat and drink, for to-morrow we die." But especially, great prince, on those privileged orders which constitute the partrician grades of your kingdom; so that I can inform your benign highness, that those perennial blessings will be most felicitously associated with the pure fire on the civic altar, which are before the new

gods. Now this favour will be conveyed by the hand of the obedient and condescending goddess, who will gently place the civic fire on the hearts and tongues of all your liege subjects; the which, royal prince, will operate like the magic power of the electric fluid, so that it will soon communicate the most pure philanthropy and unabating zeal in all the benevolent minds of your liege subjects, with the love of all mankind, to an acme, which, sire, will sooner or later overflow the purlieu, and wash away the line of demarcation that many a weening and sanctified moralist, has, from time to time, placed round the plenary fountains of the tangible happiness of your subjects.

But, sire, when these golden days shall have arrived, your princely vision shall behold the glowing fervour of their new love, issuing forth like refreshing streams in a dry and thirsty land. So, sire, shall these new fountains and meandrous streams of philanthropic zeal and philosophical love, fertilize the land, and bless the subjects of your empire with such new and burning light, that it will very soon advance the mental energies of the human mind, that has been too long, ere this day, bound down by the iron bars of that slavish superstition, called *divine worship*. Yes, may it please your august majesty, these glorious mental energies, that before this were unknown to mankind, which your felicitous subjects shall then experience, shall give them herculean powers of mind, when your liege and enlightened subjects shall march forth under the unfurled and flowing banners of human reason, armed with the new panoply of the inexpugnable doctrine of the *philosophy of the age of reason;* which will soon cause the final emancipation of all men, from the galling yoke and servile bondage of what, sire, is called *revealed religion*, which has laid its taxes so onerously on the innocent congress of our passions, with every desirable object that comes within the purlieu of the tangibility of our felicitous nature.

May it please your benign highness, to graciously indulge your premier and now humble servant, to ap-

proach the lowest step of your throne, over which I see, through the telescope of your new doctrine *of reason and philosophy*, a bright cloud, indicative of all the most excellent qualities of philanthropy and benignity, which, sire, so richly forms the elements of your princely mind.

And may your royal patience indulge your very faithful, but now denuded [that is, to divest or strip himself of all merit and excellency in the presence of his sovereign, which by the indulgence of the reader, permit the stenographer to add, is the imperious duty of every dying sinner, in the sight and presence of Almighty God :] servant, humbly to present this epistle at the feet of my legitimate sovereign; in the which, great sire, I wish to ease my labouring mind, and humbly, through the medium of my pen, to convey before your royal mind, my unfeigned acknowledgments for past, but at the same time unmerited favours: and be pleased to accept, royal prince, the most profound homage of my highest consideration, for the manifold benefits that from time to time, under your providence, during my very long but eventful life, of which I have been the unmerited recipient. And now, may it please your benign highness, to graciously accept the most unfeigned and devout prayer of his old prophet, (the Jewish nation,) for the safety and felicity of your royal person; the which shall be always most ardently associated with my sincere desires and best wishes for your public prosperity. And when I call into grateful remembrance, sire, that as your old prophet and national premier, it was my daily duty to offer up those burnt sacrifices, that your multiform gods had commanded, on all the public acts, and other special emergencies and great enterprises, of my sovereign's heretofore prosperous reign. You will, no doubt remember, sire, that in consequence of my prophetic calling, with the functions that are involved in a prophetic office, it became my imperious duty to intercede with the gods, that their *special* favour and over-ruling providence, might foster and bless all your wise and prudent schemes, and

laudable enterprises. But, I experience, sire, that the insidious inroads of time, have passed over my head, and the once glory of my meridian climax of past years, is obreptitiously gliding off the northern declivity of life; so that I now begin to experience, that the onerous duties and anxious cares of public business, is more than the daily depreciating energies of my mental and physical faculties will be able any longer to sustain, with due fidelity to the interest of your administration; and with personal honour to my own character, these few considerations lead me, as in a mirror, to observe a conscientious regard to your interest; and my own credit also, leads me to see it to be my imperious duty, to obediently and humbly resign into the hand of the benign donor, my premiership, in order to retire from the anxious cares of public life; and go to my hermitage, at Aram, on the mountains in the east, in the land of Pithor, in order, that my bones may rest in the sepulchre of my forefathers.

A note by the Stenographer.

[This part of the allegory is intended to set forth the Jewish nation and priesthood, under a strange and mysterious dispensation of the wisdom and Providence of Almighty God, as passing under a nebulous dispensation; so that in their political character, they have entirely disappeared from the nations of the earth. And, as the old prophet, in his resigning his public office to his master, with a view that his lord may induct into the office (which it was his ardent desire to vacate,) a more efficient person to take his place; this feature of the metaphor, is designed to place before the reader's mind, the overruling wisdom and knowledge of the Most High; so that by a concatenation of his Almighty power and providence, over which the Jewish nation had no physical controul, to withdraw its visibility, as the outward church of God in this world, in order that the church of Christ, chiefly built up of Gentile converts, might take its place. This is conveyed in the idea which Balaam places before his sovereign's mind, that a younger person of more wisdom, knowledge and talents, may succeed him in office.]

August and great prince!—As I have before said in this letter, that the insidious ravages of time imperiously admonish me that I cannot much longer sustain the official duties and anxious cares, which daily involve with public life; therefore, the profound wisdom and knowledge of my royal master, of men and things, will no doubt clearly see, with your humble and obedient servant, that it is my imperious duty, from a sense of honour to myself, as a public officer, as well as that of a conscientious fidelity and regard which I experience within the purlieu of my mind, for your national prosperity, to humbly and quietly withdraw from public life; in order, sire, to give place to some one of your majesty's liege subjects to fill the vacany, and discharge the onerous duties incumbent on the two highest offices in the purlieu of your cabinet. And, as I have already said, that I experience an ardent desire to rest my ashes in the urn of my fathers.

And now, august prince, indulge me to remark, in the spirit of unfeigned sincerity, that if at any time during your antecedent reign, my agency has, through my official functions as a premier and prophet, under your administration, or that my public services have in the least degree, been either subservient, or instrumental in the enlargement, interest, prosperity and declarative glory of your kingdom, a sense of the same, will, I humbly trust, greatly enlarge my almost overflowing exchequer of gratitude, when I shall arrive at my lonely cottage in the vineyard at Aram, on the mountains of the east, in the land of Pithor: so that when there, I trust a lively sense of those honours your providence favoured me with, shall, sire, be as daily incense rising from off the altar of my grateful heart: that when I approach the ancient altars of my fathers, I shall there offer up my best wishes, devout supplication and fervent intercessions, for the future enlargement, interest, and increasing glory of your kingdom. But, I shall carry, sire, these grateful reflections along with me to my lonely cottage in the east country, as a rich harvest to feast my mental faculties on in my declining

years; that when the evening of life shall locate its sombre shades on my earthly tabernacle, as I dwell in my lonely abode; so that when, on some auspicious summer's eve, as I sit in my old auguring chair, in the hall of my hermitage, and the evening zephyrs in some measure relieve me from the lassitude, brought on my old tabernacle by the oppressive heat of a long summer's day; or sire, when, during the solstice, in the long evenings, a venerable sage from some neighbouring vineyard, should pay me a friendly and social visit—it will feast my mind to a degree of satiety, when in some desultorious vocabulary, I shall be led to give a sudden turn to the colloquial entertainment.

I shall, illustrious prince, place before my neighbour's mind, a thousand incidents of the marvellous things which took place during that period of your reign, under which I had the unmerited honour to fill the office of prophet and premier; to tell over to my listening friend, from a neighbouring cottage, the plenary goodness that my lord bestowed on me, in return for my limited talents and circumscribed capabilities!

Yes, sire, while my pen is recording these predominating hieroglyphics of a social entertainment with a neighbouring sage, when those soul-reviving views and grateful reflections, I trust, under the most sensible afflatus from the new heavens, in which dwells your new gods of human reason and philosophy! Yes, great and illustrious prince, these shall be the unfeigned reflections of my mind, whenever I take a humble view of my plebeian birth, and an excursive survey of my low-breeding in the land of my fore fathers, among the pots; or treading out the clay, to mould the bricks that built the pyramids of ancient Egypt. But these things your highness well knows, without my dictatorship, in assuming the office of a prompter, to inform the wisdom and good sense of your royal honour.

But, illustrious prince, I experience the want of richer ideas, and a more copious language than that which my vernacular tongue and poor mundane categories afford me, in this nebulous dispensation, so as to

relieve the undulating labour, and safely deliver the struggling fetus in my mind; in order to make a plenary expose of this cardinal point of your benign condescension, towards your old liege subject; and indulge your denuded servant to state, that often times such a deep, and almost overwhelming sense of your past favours, like fear and shame, in some delicate physical cases, throws back my labouring mind into the elementary purlieu of a nascent state; so that the struggling fetus stands in need of the supramundane power and wisdom of some of your new philosophical gods, to come and relieve the burden of my labouring mind, by benignly bestowing some angelic vocabulary, or the language which the gods make use of, in reciprocating their ideas to each other. And, illustrious prince, (of modern infidelity,) when I take an excursive survey of the philanthrophy and grace of your philosophical gods towards me, that they should have enabled me, in any tolerable degree, to have sustained the outward dignity of the various functions of the highly responsible offices, as your chief premier, or prime minister of state, and priest and prophet of your national mythology, causes me to bow at the sacred altar of your gods, with the most profound reverence.

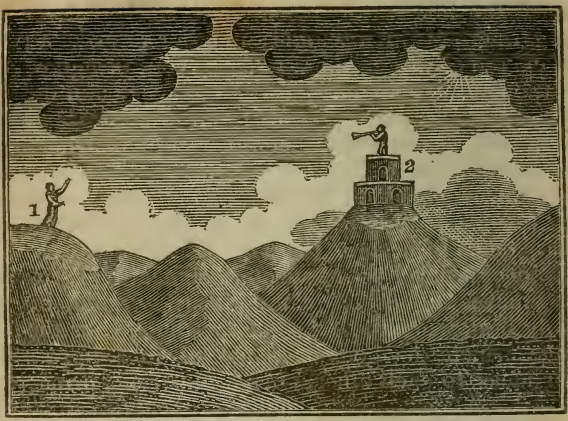
And I now shall ascribe the whole of your favour and kindness towards me, to be an act of your sovereign pleasure and free volition of your benign mind; and thereby, the royal indulgence of my sovereign lord and master, will your very devoted and unworthy servant, most profoundly, and reverently leave it with you forever. Amen.

Accept, royal prince, the most profound homage of my highest consideration, for your personal felicity and princely glory. Signed at my cottage, in the vineyard, at Aram, on one of the mountains of the east, in the land of Pithor.

BALAAM.

To his excellency Doctor Deist, President of the college of the age of reason, where modern Philosophy, Infidelity and the plenary science of unbelief, are all gratuitously taught.

December 31, 1831.



The Jewish nation's second letter to the Deists of modern Christendom, after a silence of eighteen hundred years.

This letter sets forth the Jewish nation, after waiting for the coming of their promised Messiah, as becoming uneasy at his long delay; and in the language of their old prophet Isaiah, asking the watchman What of the night? or, What is the latent cause of this long dispensation of darkness over our nation? which is set forth in this letter, under the metaphor or personification of Balaam the prophet, in consequence of the ravages of time making some serious inroads on his constitution—to become a little alarmed at the prospect of death;

Figure 1. The Jewish prophet Isaiah, on one of the high mountains in the land of Israel, looking for the dawning of the day of their national prosperity, when the Jewish nation shall suddenly emerge from under the sombre clouds of national disgrace.

Fig. 2. Balaam the prophet, who is on his watch-tower, asking Isaiah the prophet, as the watchman of Israel, What of the night? or, What is the cause of this long dispensation of darkness, being located over them as a nation? When the prophet informs him, that the morning star of immortality is just above the horizon, and it will soon be break of day.

which finally leads Balaam to open and renew his epistolary correspondence with his old friend the Deist. And after a polite apology for not writing for eighteen hundred years, the old prophet Balaam expatiates on the present condition of mankind, and the immortality of the soul.

Dear Kinsman,

"No doubt you have thought it very strange at my not sending you a few lines, ere this long lapse of time; but I shall heavily tax my friend's patience, and pray him not to suffer the calm sea of his philosophical mind to become undulated by the blasts of impatience, so as to lead him to impugn the motives of my delinquency, as rising out of the least depreciation of my cordial adhesion to your new doctrines of modern philosophy; nor any cooling of my warm attachment to your person, nor the slightest diminution of my high esteem for your friendship, and due respect and profound veneration for your character. But suffer me once more to levy on your patience, with a short history of the cause; while I inform you, that the latent cause of my neglect, in not keeping up a regular interchange of ideas, through the medium of epistolary correspondence with my highly esteemed friend, arises out of a cause that for many years, was not under my controul: that is, a severe indisposition, which has of late years so entirely disqualified my mind from inditing, and in a great measure embargoed my hand (that once held the pen of a ready writer,) from writing. But, having experienced a wish to renew with my much esteemed friend, our former familiar correspondence, and now having fairly stated the cause that has produced my delinquency, it would therefore be extremely superfluous, and almost presumption on my part, any longer to embargo your philosophical wisdom with a lengthy apology, for my not corresponding with you for eighteeen hundred years; as I gratuitously presume that your wisdom and good sense, in taking an oblique view of the physical and mental causes of my apparent aberration from re-

ciprocal friendship, will lead you to make a much better extenuation for my not writing till this late hour in the day, or rather years of my life, than I can make for myself with ink and pen.

"* * * * * * * * * * * * * * *

"And now my dear kinsman, I must enter on the nebulous and painful subject I have in view; and in confidence communicate to you, that as I draw near the end of the voyage of my earthly existence, when at times I see the dark and pregnant clouds of adversity, as they stretch themselves over all the dreary mountains, that are seen along the iron-bound coast of death; which admonishes me, that my days in this mundane dispensation will shortly come to an end.

"And indulge me to inform you, that during the many years that I have withdrawn from public life, (*that is, the church of the Jews, which has lost its visibility in this world,*) that often times, the nebulous clouds have, for years together, located themselves over the lofty mountains in the east, or wherever the winds of time have driven me; when at sea or on land, the pitiless storms have come down on my tent; so that of late years, in consequence of my exposure to heat and cold, wet and dry, my earthly tabernacle has been for many years deteriorating, and the ratiocinating faculties have become so vulnerable, that I cannot any longer hold a strong argument on the abstruse points of the doctrines in your new Philosophy, with that acumen I once could do, when I served as the chief counsellor in your cabinet: so that there is a general decay of all the radical faculties of body and mind. I have for near eighteen hundred years, given up my old study of Theology, of Law and Government; and time has brought a state of lassitude on my mental powers, which has lowered its acme, down to the yellow and pale elements of silver and gold, and the jewels of the east; and, indeed, almost every article of commerce in this world. In these things, myself and the whole of my nation that, with me, are scattered abroad throughout all the nations of the earth, have been our chief study; ever keeping in mind

the old adage: that the Goldfinch in the hand, is worth two of those speculative birds, in an extra mundane bush or dispensation, (that is, the soul's interest in another world.)

"But, kinsman, my exposure to so many conflicting elements, has brought on me at times, chilling agues, burning fevers, with a variety of rheumatic and other pains; so that whenever labouring under any of these maladies, in long winter nights, when the balmy goddess of sleep spreads her treacherous wings, and leaves me to turn from side to side on my restless bed; particularly after I have come out of one of the paroxysms of a high fever, which has often been the case during my late indisposition. It was my friend, at these seasons, *that the soul-distressing idea of our immortality, as it were, almost involuntarily introduced itself, so very unceremoniously, into the drawing room of my weak and fevered mind;* and then onerously leading me, so very contrary to the natural volition of my will, to think of death and take an oblique glance at the moral accountability of the children of men, to the great landlord aloft, for our words and actions in this world. Methink I hear my philosophical kinsman say, these are nothing but physical weaknesses; and you should have taken a few drops of my catholicon of philosophical materialism, and it would have eased your distress almost instantaneously.

"But my dear philosophical brother of the new school, I have long since made it my undeviating practice, whenever I go to sea, or take a journey by land, to have a sufficient quantity of your philosophical panacea put up in my medicine chest; and whenever any pains attack me, it is the first thing I have recourse to: but I have taken it so often, that of late years it *produces only a transcient effect.* It is true, I have in former days experienced great relief from your *modern* panacea; but on account of my frequent use of it, my system has become, like those who are in the continual habit of drenching themselves with laudanum—so that what formerly relieved the fever in a few moments,

now produces but a mere momentary suspension of my pains.

I have of late years bestowed, as I lie restless in my birth, some analytical thoughts on the various, and I was ready to say, (if I thought my philosophical kinsman would not view it as irrelevant,) conflicting elements of which your *new catholocon* is compounded: that is, I find it must be kept warm and dry, or else it possesses a natural predilection to decompose, into its primitive elements; especially in cloudy days and a humid atmosphere. That is to drop my trope, it does not appear to be congenial to a sick-bed,* or the hours of affliction. Therefore my analytical corollary is, that your *philosophical panacea* is better suited for the complaints of a drawing-room, where there is always a dry atmosphere.

"I well remember the felicitous effects of your *new medicine*, for many years, when I was a member of your court; but pardon me for telling the truth—that your philosophical panacea of materialism, is a poor medicine in a sick room, or on a dying bed! But still I can assure my philosophical friend, that notwithstanding your new medicine has not had its desired effect on my system, I still go on, to do all I can to divest my mind of the gloomy ideas and distressing images, about a something that lies beyond the verge of this mundane dispensation, (that is, *a future state*,) which awaits us poor mortals, when, my honest friend, we shall slip the cable of life, and pass the straits of death, into the blue sea of eternity.

"I shall now take it as gratuitously granted, on the part of my friend, from my long and familiar acquaintance with the elementary habits of your mind, even from your infant days, when I first discovered those precocious signs of the altitude of that wisdom and philosophical knowledge, which the meridian of our day has made manifest.

[* *Reader, whoever thou art, beware of a sick-bed repentance.*]

"And still following my old profession of a prophet, I shall augur that what I am about to ask, will be conceded to on your part; that is, to wit: that your good sense will not be offended at my entire departure from the flattering style and etiquette of courts; but, that your candour will indulge me, while I shall continue to correspond on this most unwelcome subject, (that is to us) of the soul's immortality—you will indulge me to write with freedom; and I shall then be at full liberty to communicate all my ideas to you, in a confidential and familiar manner. Yes, my philosophical friend, I experience the fullest affiance, that your good sense will not only grant me this indulgence, but that your wisdom will rather approve, than censure the course, I have thus marked out as a polar star, to steer the pen of my future ideas, while on the unpleasing subject of the soul's immortality, with our moral accountability to the great ones aloft.

"I now having obtained, I presume, your philanthropic indulgence, to communicate my views on this very unfashionable, but nevertheless, serious topic, by laying aside all that altitude of court distinction, which the axioms of courts, and all the nations of the earth, have established, between the subject and his prince, from time almost immemorial, shall, by mutual consent, be dispensed with. And now, my dear friend, having made all the apologies I conceive to be necessary, or that appear becoming on the solemn catastrophe that takes place in the article of death; and at the same time, I am well aware, that it is a subject that neither kings, princes nor courts, are over-anxious to hear, nor in the words of any language, to dwell long on this alarming subject. And now my philosophical friend, having taken my departure from a postulatory light-house, (that is any argument or position without irrefragable proof,) I shall proceed to steer my ship, and navigate my pen, over the undulating sea of the supposed doctrine of immortality—by communicating my views in the most apt and congruous language, and familiar ideas, that I have with my limited powers of rea-

son and argument, the command of; while my gloomy fancy shall be led to take an excursive survey of this dolorous subject.

"Dear kinsman, of the deistical school, having with my entering wedge, endeavoured to open the massy doors of your philosophical reflection, on this subject, whether true or false, it should not deter us from a calm and candid investigation of the distressing idea, which immortality, and our personal accountability to holy ones, brings with it; to the which, I experience a most anxious desire to invite your sublime attention; which I shall first do, by placing before your view, a little incident of my own experience, during my late distress; and the storms through which I have passed, to wit: During some of the long winter nights, in my old age, as I lie in my weather-beaten barque, off the dreary coast of death, I dreamed that the king of terror sent one of his piratical ships, under a heavy press of sail, driven by the furious blasts from the dark clouds of adversity, which were accompanied with the red lightning, and rumbling thunder's dismal roar, sent forth from the fiery magazine of sin and death, with his crimson flag flying at his royal mast head, and the crew of the ship with their boarding pikes in their hands, ready to board us, as soon as the treacherous blast and the insidious waves of time, shall heave the piratical ship with her savage crew on board, alongside; and then throw their cold grappling-irons on board our poor barque of life.

"The foregoing picture of old age, with death in view, said to be a dream, I can assure my philosophical friend, is almost a fac similie of my own experience, in some of the late storms through which I have passed. And I can most confidently assure you, that the dream is only used as a figure or metaphor, to bring to your view, precisely my own case.

"Dear friend, of the deistical school, after looking through the old fashioned telescope of common sense, at the gloomy telegraph, which presents to our view the dark and distressing condition of the human race—

in old age, I am rather led to this conclusion, that with all the fine things you tell us, in your doctrines of modern philosophy, and the wonderful cases of convalescence which your new Panacea has effected, yet, I perceive, they all deteriorate to the dust—confirming an imperious categorical dogma, of an old historical writer, "dust thou art, and unto dust thou shalt return."

Now, dear brother, of the new philosophical school, when your plenary wisdom and knowledge can compound a healing Panacea, that can cure this universal hydrophobia, called *death*—for the which rabid disease, our surviving friends have to smother us all under a bed of earth; so that I am almost ready to say of your *new Catholicon*, which you say is a mere compound of human reason and philosophy, is too much like a "sounding brass or tinkling cymbal;" and that the whole of the human family still deteriorates till it gets into the grave, in consequence of this disease: Yes! the same as they did before your schools of modern philosophy discovered this wonderful, this universal restorative. So that, my philosophical friend, your healing Panacea mountain, has not to my knowledge, given a solitary blessing to our mundane condition, in removing this rabid disease or hydrophobiacal distress from us, as large as a dormouse. This injudicious manner of arguing on the subject, you are ready to say, I do not much admire; because it simplifies the wonderful arcanum of the philosophy of the human mind, almost to the low altitude of the elements of common sense: it being the elementary sea, where the great herd of plebeians swim; so that I view your manner or mode of argument, objectionable, or at least I cannot admit its relevancy, on the ground, that it is too highly seasoned with vulgar ideas.

Well, dear kinsman, be that as it may, about my low thoughts and plebeian ideas, one thing perhaps with me you will admit: that our new philosophical gods treat us, at least very unfeelingly; and of late, while I was passing under much distress, both of body and mind, I was almost ready to say at times, very unceremoniously.

I think I hear you say, stop your gloomy reflections; they no doubt arise out of the acme of your fevered mind; as the rabid disease plays on the sensorium where all our thoughts and ideas are said to take their rise. Granted—and be that as it may, I ask my philosophical friend, if that alters the case one ioto? for whether we argue upon the subject and consequence of death, in the verbose language of a philosopher, or the nouns, pronouns, verbs and articles of a plebeian, yet the evil and rabid malady remains; so that all the philosophical drapery of words and ideas, do not remove the hydrophobia from us. Then I shall presume that my ground or position is tenable, so that I have a right to onerously charge our philosophical gods, as dealing hard with us; and after we have spent, what we call a long and eventful life, oftentimes almost overcharged with anxiety of mind, associated with the most assidious exercise of all our physical and mental energies. Therefore, when I seriously reflect on the hard condition of mankind, which I have done during the gales and other tempestuous weather that I have passed through in the decline of life; and especially in the long winter nights of old age, when my chronick pains prevented me from sleeping, I have been for hours together thinking of the nature and character of our new philosophical gods; or, if your enlightened mind does not admire my using the word god, then I would say, my philosophical friend and brother, by whatsoever name we call the grand agency, that propels and rules the great and sublime works, and wonderful machinery aloft, and at the same time, all the lesser, but marvellous apparatus of nature below.

Now, brother, whether it is (as one old Moses says) a wise and intelligent agent above, or what you call the eternal laws of inert matter, that gives such regular and consecutive movements to suns, moons, stars, and to the seasons of the year, as well as to ten thousand times ten thousand other beings, of which we are ignorant of, both in the physical and metaphysical laws of nature; notwithstanding the transient appearance to

us, at times, of an anomalous departure and small aberration from the fixed and general laws, that we see so clearly demonstrated in the larger bodies of matter: For instance, suns and worlds without number, which all appear to move on in regular order. But I must candidly confess, with my philosophical friend, that in the condition of man, both physically and morally, there is a continual mutation, from the fetus in the elements and purlieu of gestation, to the dark location beyond the straits of death. Notwithstanding all the sanitary measures of the deistical board of health, by the advice of the Cymmerian physicians, Carnal Reason and Vain Philosophy have adopted. So that under all these multiform exhibitions, which our present physical, mental and moral condition places us in, before the serious reflections of a sane mind, it still remains a mystery. And, my philosophical brother, however richly embellished our minds may be, with all the flowing drapery of science; with the unfurled banners of our new philosophy, there still hangs over the condition of men, in this earthly state of being, a Cymmerian canopy, the constituent parts of which it is composed, remains, to us mortals, an inexplicable mystery.

But, my dear kinsman, to resume our former idea, whether it be volatile chance, blind fate, or, dear brother, your more favorite position; that is, the unconscious laws of inert matter, that rules and is at the head of this vast administration of beings, of worlds without number, I shall not at this time, nor in this letter, undertake categorically to decide. Or whether, my philosophical friend, there is an all-wise, righteous and intelligent being, whose wisdom, knowledge, power and divine providence, is at the head of the whole administration, I have not been able with my whole nation, for these last eighteen hundred years, to experience a full affiance of heart to make the declaration, so as to decide the case at issue. But, my philosophical brother, be it whom, or what it may, that steers the worlds and navigates the great ship of nature, we, my philosophical brother, as poor, humble wretches, have to

go below and be well battened, (that is, barred down below, in the hole of the dungeon of death,) there to smell the nauseous bilge-water, in the gloomy prison-ship, forever.

So you see, my deistical kinsman, we dying wretches have the *dead-bill* of reckoning to pay, as we go down through the lonely and dreary channel, and dark and wintery straits of death—we know not where: as a captain of the Roman Empire exclaimed, when he arrived off the coast of death, and the current of his fever being so strong, that the united skill of all his attendant physicians could not prevent his *ship-of-life* from being carried into the *blue sea*, called eternity:—when in his expiring moments, just as the glory of his earthly dispensation was fast receding from his vision, after wielding an earthly sceptre for a few years, over the largest kingdom that has to this day come under the knowledge of men; namely: the Roman Empire, in his sombre condition, he groaned out this dirge, or sung this canticle on board his old crazy ship of life, just as he passed the straits of death:

"Whither, ah! whither art thou flying?
To what dark undiscovered shore?
Thou seemest all trembling, shivering, dying—
And wit and humour are no more."

But, I think I hear my philosophical friend ready to say, my elder kinsman, the Jew, is going fast into an insane state of mind in his old days, to think so much about the soul's immortality! Say to these nebulous ideas, begone! and let the things of this mundane state give you plenary satisfaction.

True, my young philosophical brother, I would with the fullest altitude of pleasure, flow into the wake of your counsel, if it were not for some twitches in the neighbourhood of my heart, and alarming fears in the region of my conscience, which often keeps me awake in my birth, as I lie *tempest-tossed*, on the undulatory sea of life, in my old days. But your philosophi-

cal wisdom and good sense clearly sees, that all my fears rise out of the sea of mere pre-nominating conjecture, that are entirely predicated on a postulatory foundation; that is, a mere problematical position, without irrefragable proof—arising out of a poor affected old man's dernier hypothesis, that there may be some state of existence and accountability beyond the verge of time. But no more at present on this unfelicitous subject, as the sun of my life is but a few degrees above the horizon of time; and my old weather-beaten barque is now labouring in a *head-sea* of old age, tempest-tossed by the contrary winds of pain and other infirmities, giving a cross and crazy action to my old *ship-of-life*—the winds at the same time blowing from every point of the compass, so that writing is exceedingly unpleasant. But if this squall should pass over without foundering my crazy barque, and my physical and mental faculties, should be so far convalescent as to justify my handling the pen, I will write to you again my further thoughts on the postulatum of the soul's immortality.

With sentiments of the highest esteem, permit me to remain your old faithful friend, and near kinsman, in the rejecting the doctrine of immortality.

BALAAM.

To his sublime excellency Doctor Deist, President of the college of the glorious age of reason; where modern Philosophy, Infidelity and the sublime doctrine of unbelief, are all benignly and gratuitously taught.

January 31, 1832.

The third letter to the Deist of modern Christendom.

In this letter is set forth, under the metaphor of Balaam, the increasing uneasiness of the Jewish nation, at the delay of their promised Messiah; under the idea, that the prophet experiences an increase of the infirmities of old age;—and in this letter to his deistical friend, the old Jew, he obliquely glances at the person of Christ.

Dear Kinsman,

I have had, since writing last, to encounter many a furious blast from the dark clouds that hang over the coast; and the frightful promontories which stretch themselves along the dreary shore of

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Fig 1. The Prophet Isaiah standing on one of the towers of mount Zion, proclaiming Christ unto the Jews, as their promised and lawful Messiah.

Fig. 2. The Jewish nation, under the idea of a prophet, on the top of his castle, on the coast of adversity; over which is spread the heavy clouds of the displeasure of heaven, again asking Isaiah the prophet, What of the night? or, what is the cause that this dark cloud, so indicative of the frowning Providence of the God of Israel, hangs so long over his people?

No. 3, The ship arrives within a few leagues of the coast of death, with Balaam on board, in great distress, as a figure of the Jewish nation.

death, have greatly dismantled my old barque, both in her sails, spars and rigging; so that, oftentimes, my old ship is wallowing in the trough of the sea—and every now and then shipping a considerable quantity of sea water, (that is unbelief;) so that with the crazy action of the ship, it has caused the nauseous water to wash about the keelson and floor timbers of my heart; (that is, the trying dispensation of God's Providence towards the Jews, made them very irascible, at passing, for eighteen hundred years, under so many adverse dispensations;) so that several times during the late storm, I was very near led to adopt my kinsman's soul-sleeping corollary, in order to refresh my alfactory nerves, as an odoriferous nosegay, to keep me from fainting, in consequence of the stench of the bilge-water that floats about my heart. The flowers of this philosophical nosegay, are as follows: to wit; that the sons and daughters of men, are in the aggregate, nothing more nor less than beings of mere circumstances; so that, when their physical and mental faculties, which they possess in this earthly dispensation, in common with other animals, are, in consequence of the deleterious ravages of time, decomposed in the analytical operation of death.

I have been led, in some of my wakeful and tedious hours, as I lie in my birth, on ship-board, looking at the doctrine of your modern philosophy, and viewing the figures on your new telegraph; which say, that there is such an analogous adhesion, in what your new doctrine calls *the eternal laws of matter,* so that the once amalgamated elements, which constituted the hypostatical nature of man, does, at his death, under the general law of mutation, return to its original elements, and is lost in what your new philosophy calls *the* [illegible] *nal reflux* of all those elements, that once cor[illegible]perious the individuate, and, as I have just said, the hy[illegible]or plecal nature of man; of which he is but a small [illegible] Philonant part; so that all the elements and faculti[illegible]ing our constituted him, will be forever lost—like a[illegible]d minds water, when it shall have become amalgama[illegible]ed as the the vast ocean. These things have [illegible]

passing through my mind, as I lie sleepless in my birth, during the late gale; when I was led to this conclusion, that man, obreptitiously glides away in the process or article of death, and is lost forever, in the cardinal elements that once constituted his mundane existence. If this be the case, my deistical kinsman, what a most happy release from all our anxious cares we experience, while sailing through the voyage of life. So that my friend's good sense, under the guidance of philosophical wisdom, clearly sees with me, that in that case man will forever end all his turmoil on earth; and as a dernier remuneration for three or four score years' labour and anxiety of mind. What a glorious boon, my philosophical brother, shall this be, and most desirable issue, to be presented with the soft pillow, filled with the finest down of eternal sleep, to lie his weary head upon, so as to take his last and long doze to wake no more. Which, my brother, will be a fine feather in our philosophical caps, far more glorious than the white ostrich feather, that Alexander wore at the head of his conquering legions!

Yes, my kinsman, it is certainly a most noble and manly idea, for us wise ones of the earth, to adopt; and of course, it will give us Jews and Philosophers, if true, a decided pre-eminence over the cringing devotees at the altar of revealed religion.

And while my mind experiences an excursive mood, another category darted through my disordered brain, which I heard about one Christ, a pedestrious theologian, when he was travelling through the land of Judea; who at times, called himself the Son of the most high God. It is true, I never got a view of his person, but

ful Mess. put up a few days at the city of Jerusalem, and

Fig. 2. as a continual ingress and egress of the citizens top of his ngers at that place of renown, and it being my heavy cl habit to travel in disguise, and appear like an old prophet cloud, s dman, many of them held a desultorious converhangs so about the man, whom some called a prophet;

No. 3, t he was a deceiver; and by his magic, held with Balaam with the blackest and most constuperating nation.

of the demons: and that he was spreading a spirit of effervescence among the people. These conflicting ideas, which the citizens and strangers at Jerusalem entertained of this pedestrious theologian, led me to pay some attention to what was said about the man; and of course, some told the most strange and marvellous things about him, that were ever before reported of any being in human form. Others said, he was an artful magician, and hath a demon, or what they called *a devil.* But as I left the city shortly after, and have not paid Jerusalem a visit for many years, the man with his marvellous and magic arts, whether true or false, as the case may be, passed from my mind; and this person whom they called a prophet, or deceiver, according to the views they entertained of his works, and character.

So that all thoughts of his person have, for the last eighteen hundred years, slipped my memory, until the late storm; when in some of my restless hours, the image of the man and his marvellous works, when the paroxysms of my fever had a little subsided, came fresh into my mind; but especially, his calling himself "the lion of the tribe of Juda;" which was followed by this thought, that if that be true, and he should nod his lion-like head, and shake his angry curls or majestic mane at us and our new Panacea of modern philosophy, with all the fine things we have in view, and our fine gown of *materialism*, and wedding garments of *eternal sleep*, it would, in our case, my young brother, be a full illustration of the moral of the poor girl and her spilt milk.

But, I hope we shall never have to experience the realization of the milk maid's folly: so that at last, both you and I, should from the stern law of imperious necessity, be coerced to admit the relevancy, in a moral and religious point of view, of the poor plebeian young lady's disappointment: and Jews and Philosophers, as the vulgar adage is, would be bringing our young ones to a fine market; and our chagrined minds would, in the end, be as greatly disappointed as the

little maid, when she saw that her fine gown was gone forever. So in the case alluded to, if this lion of the tribe of Juda should turn out to be the true Messiah, and Judge of all men, we with our new robe of eternal sleep, shall be fully as much chagrined as the poor disappointed girl.

Thus endeth the moral of the young maid, *as a milk Panacea, to ease the stomach of our modern men of wisdom.*

I hope my philosophical friend will not open the valve of his reprehensibility so wide, as to let the steam of his risibility wash away the moral of the milk maid's fable entirely from his philosophical mind.

But to return to my mournful condition off the *straits of death*:—I beg my kinsman to indulge me to place a little epitome of my fevered reflections in his view—which are as follows: That if I could but persuade myself of the validity of your new doctrine of eternal sleep, and rest plenary satisfied with what is commonly, by the religious and superstitious herd of mankind, called *soul and body;* that in case it should be indulged by the fates, to take its long dose, under the Cymmerian pavilion forever, in the anti-chamber of his royal highness, called the king of terrors. Now, my philosophical brother, if I dare trust my weak and frail judgment, I do most ardently wish to place the most plenary affiance in your new doctrine of *eternal sleep,* and the decomposition of all the elements and faculties of our nature, in the cardinal elements of this mundane dispensation. But, my philosophical friend, your wisdom and knowledge well knows, without my assuming the office of a dictator and the almonership of a prompter, to inform you, which I well know, is a cardinal position, and undeviating hypothesis of your new Philosophy; that man is a being or creature of circumstances: This you admit to be the case—Well then, your philanthropy will of course indulge me with my share of the circumstantial prize money, and permit me to inform you, although you are well apprised of my Jewish education, which by the wise and (if it is not irrelevant

to state, I would add,) crafty ingenuity of those who had the care and guardianship of my juvenile years—during which time they so often drenched me with the salts of conscience, and other purgative powders, to purify my mind from what they called *idolatry;* and at the time to write in indelible characters on the telegraph of my heart, the belief of a holy God, who steers the great ship of nature; so that at times, in the long and dark nights, when my mind takes an oblique view through what I have passed for the last eighteen hundred years of public disgrace, among the nations of the earth, I am, by the pressure of the cloudy atmosphere, which has located itself over and round about my national tabernacle, ready to exclaim: "let me die the death of the righteous, and let my last end be like his."

Thus my brother sees his own doctrine verified in my case—that we are in many cases the beings or creatures of circumstance. Nevertheless, my philosophical kinsman, when I have the full command of the volition of my mind and will, under the administration of my judgment, which daily sits in council with the three cardinal passions of my nature—his learned excellency, the *pride of life;* and chief counsellor the *desire of the eye;* and his sensual highness the *lust of the flesh;* in these seasons of the (though very often transient) convalescent state of the mind, I go to work, and take some of the drops and powders you have in your *philosophical expose* of healing medicine, and your new catholicon: I shall name a few of them, from the compendious catalogue that lies on my medicine chest before me, while writing this letter: namely, powder No. 1. *no God;* (so saith the fool in his heart.) No. 2, *no spirit nor angel.* No. 3, *no Immortality.* No. 4, *no conscientious sense of our moral accountability to heaven, for our words and actions on earth.* No. 5, *no Heaven.* No. 6, *no Hell.* And No. 7, which has long been looked upon as a perfect number, which I perceive is marked on your new and universal Panacea, *no Christ of Plebeian birth*—for the Saviour of mankind and univer-

sal judge of the words and works of all men, nor for the national Messiah of the Jews.

I experience it to be my duty to inform my deistical kinsman, that whenever I feel those dreadful pains of conscience, I have made the most faithful application of your drops, powders, and new Panacea; which as I once stated, give but momentary relief. But the admonitions of conscience, returns sometimes with greater violence than before the use of your philosophical prescriptions. Notwithstanding, my dear brother, and most confidential friend, I would most cordially and heartily adopt your soothing creed, as the orthodox dogmas of my Jewish faith, if it were not for some agency, with which I am somewhat unacquainted—at least so much so, as to be able categorically to define its true character; whether it does proceed altogether from my Jewish education, or from a something that I cannot well describe; the which, one old Moses and the prophets, and all our rabbies, doctors and Jewish theologians, call by the name of conscience: this unwelcome intruder, be it what or whom it may, I find it is not always, under my entire control. And as I lie in my birth, tempest-tossed, in those long winter nights, my pains at times, were very acute, so that balmly sleep very often spreads its wings, as I before said, leaving me wreaking with pain, and exceedingly distressed in mind. Now this troublesome agent, by whom sent or from what source it came, I shall not at this time take it on me, in writing to my philosophical friend, dogmatically to decide. Nevertheless, I experience at this moment, that this gloomy subject has already brought on me such a state of both mental and physical lassitude over my old tabernacle, on board the old barque, which now lies in sight of the dreary coast of death—so that in consequence of this small exertion of my fevered mind and nervous fingers, it imperiously coerces me to retire into my birth; and if I should hereafter become so far convalescent as to be able once more to overhaul the goose quill again, I have in the purlieu of my mind, something more to say about those

things, which by some are said to be associated with the grim monster death.

Suffer me to remain, with sentiments of the highest esteem for your friendship, and sincere regard for your personal happiness.

BALAAM.

To his serene highness Doctor Deist, President of the College of modern Philosophy, Deism and Infidelity—where the sublime science of unbelief are benignly and gratuitously taught.

February 28, 1832.

Figure No. 1. The iron-bound mountains and dreary coast of death, with the cross of Christ located at the entrance of the lonely straits, which lead into the blue sea of eternity; so that no vessel, whether she sails under Jewish Christian, Atheistical or Deistical colours can pass, without being *brought too*, by the officers of the royal custom-house of King Jesus.

No. 2. The Watchman on the tower, looking out for all the ships from the different nations of the earth, as they approach the straits of death.

No. 3. The custom-house boat sent off to examine the papers and cargo of the ship.

No. 4. The old barque, with Balaam on board, (that is the Jewish nation) which through the stress of weather is almost ready to founder.

No. 5. Mount Calvary and the three crosses.

No. 6. The dark clouds and lightning; indicative of a frowning providence being over the Jewish nation, for eighteen hundred years; and at last through storms and distress, is brought to reflect on the Man that Pilate crucified.

The Jewish nation's fourth letter to the Deist of modern Christendom.

In this letter, the Jewish nation is set forth as becoming a little more calm in their passions, and their national hostility against Christ a little to subside; and at last they experience a latent desire to go into an examination with the Deists of Christendom, so far as words and an interchange of ideas on the subject will go to decide the claims of Christ to the Messiahship of the Jews, and the Saviour of the world, under the metaphor or idea of Balaam the Prophet's fever of mind increasing, and his mental and physical indisposition, and other infirmities of advanced age, making the most serious approaches on his constitution: so that his sleep is often disturbed at the prospect of death; in consequence of some dreams, in which the person of Christ is presented to his view, hanging on a cross, at the entrance of the straits of death. When the Jewish nation, under the personification of a prophet, becomes more diffuse in his language about the character and person of Christ; and then puts his philosophical friend in mind of their hard speeches against his official character, and their invidious opposition to his claims; with all their former insidious reflections on his person, and a vast number of other witty puns and sarcasms; which in their juvenile days they did conjointly, with a rich flow of their risibility, so profusely lavish on his person and character. But death, and the blue sea of eternity heaving in sight, all things, but especially the Man on the cross, begin most alarmingly to change their appearance.

Dear Kinsman,

Since I wrote to you last, at which time my old ship-of-life was overtaken with a heavy squall, not many leagues off the dreary coast of death, so that it remained very problematical in my mind, whether the old barque would outride the storm: however, it hath pleased the powers that are aloft, (by whatsoever name we in this earthly state may give them, that over-rules and directs the storm, or bids the tempest cease,) to keep my old ship above water during the late gale; so that my life is given me as a prey to mine infirmities a little longer. And as I have the rays

of the sun once more in this mundane state, and my health is in some degree convalescent, I shall try to put into practice the old country people's adage; make hay while the sun shines; that is, I will endeavour to redeem my pledge, of renewing the unfelicitous subject, which I only slightly touched on, in my last sea letter.

As I was then labouring under a high state of both physical and mental lassitude, I had consequently to throw down my pen, and retire *sea-sick* into my birth. Since then, my mind has been greatly agitated; so that it has led me at intervals, especially when the paroxysms of my fevered mind were a little abated, to more seriously reflect about that man who Pilate put to death on the cross. Therefore, my philosophical friend, indulge your once old counsellor, to be a little more verbose and communicative in placing the category of his mind before you; so that I may open my thoughts to you on this gloomy subject, without reserve; that is, the immortality of the children of men; and also, that strange catastrophe, which is the consequent counter part, on which my mind clearly sees that it is the great turning point, on which the doctrine of the immortality of the whole race of men, either stands or falls. But methinks my friend in a soliloquy, is casting in his mind, what wonderful point of the theological compass can that be, which is to decide so great a controversy among men! Why, my deistical kinsman, I shall endeavour by the aid of the little share of the powers of ratiocination I possess, to satisfy the forecasting labour of your mind, and say, that it appeared to me as I laid in my birth, reflecting on the views, opinions and different sentiments, which mankind hold on the various points of the theological compass, which points us to the four quarters of the earth, and at the same time, places before our view, on the telegraph of what is called religion, or the worship of the gods, such an almost nameless catalogue of modes, outward forms, ceremonies, doctrines and sentiments; that at the first view of the subject, it would appear to the mind to be a mountain of difficulty—the altitude thereof, appears

almost insurmountable for the rational powers of our mind to ascend. I acknowledge, at the first glance we take of the subject, this appears to be the case; but in answer to this general, though trite objection, I would ask, Will any person of a sane mind, say that the sun in our national heavens, is not a general benefit to all the human race? notwithstanding, a simple, honest man like our Moses, should say the sun rises or sets, as the case may be; though my philosophical friend, you will acknowledge from astronomical investigation, and mathematical demonstration, that scientifically speaking, the sun neither rises nor sets; because the great Cause aloft, has not set the wheels of nature to work on so wild and extravagant a plan, as to force his luminous servant, the sun, to run, in round numbers, about six hundred millions of miles in twenty four hours; when the simple rotation of the earth, whose surface does not exceed twenty-five thousand miles, would answer an easier and wiser purpose, and goes to prove him a wise as well as a rational being. Well, you are ready to say, What of all this? has this any relation, or even remote bearing on your gloomy whims and frightful vagaries, that have been passing through your mind during the late storms you have had to encounter—and your dreams about the immortality of the souls of the human race? What in the name of common sense, has this to do with the general received opinion of the common-people, of all the nations of the earth—which is, that the orb of day rises and sets on our earth! yet, my philosophical brother, if you wished to set out on a journey early on the ensuing day, how would you arrange your words, in order to communicate your design to your servant, for to have your carriage in readiness for your intended journey? Would you, in order to steer clear of vulgar ideas and words, say to your servants, I want my carriage in readiness before the rotation of the earth brings on our vision the light of the sun? Instead of saying to your servants, It is my wish or design, to set off before sun-rise. (This is one of the great discharges of mustard seed shot, which some very wise men, as well as a number

of ignorant ones, who can scarcely read a chapter of Moses five books, bring against its validity.) So that my friend at once sees, that let our attainments in science, wisdom and general knowledge have arrived to its greatest possible acme, yet in order to communicate our views and wants as rational beings to each other, we have often times to denude ourselves of the fine drapery of philosophical ideas and words, in order that our servants, and the generality of mankind may understand us.

One more idea on the universality of the benefits or blessings of the sun. Does not the prince and his meanest subject, the philosopher, and the poor African, all stand in the same need of heat, light and all other benefits which the sun produces on the earth—the one with his head full of the fine drapery of philosophical ideas, the other can scarcely write his name. Now my simple conclusion is this, that you will not make objections against the light, heat and all other blessings and benefits derivable, either directly or indirectly, from the natural sun: Because of the discrepancy of the views of the nations of the earth; but especially, that which the plebeian herd of all nations entertain of the natural cause of our nights and days; You are ready to say to me, does not common sense answer your question? the philosopher no more than the plebeian can live on fine words, but needs with the sombre African, the solid productions of the earth to support his existence.

Well, this concession on your part, brings us unto the point of the theological compass, I wish to work my ship by, over the sea of controversy of the immortality of the race of men; and that is this, that notwithstanding all the discrepancy of views, which all the nations of the earth have, or do take of religion and immortality, it may be brought into one simple focus; which, as I laid in my birth reflecting, during the late storm, I was led to see, that all onerously rested on a few hieroglyphicks, or signs on the telegraph of the cross, of that man Pilate crucified; of which, so much effervescence has from time to time been spread through the

world, from that singular catastrophe: and another fully as strange and singular! a circumstance connected with it; namely, that of Christ finding his way out of the sepulchre, and evading the cautious mind of the high priest of the Jews, and the martial vigilance of the royal guards ; on which single occurrence, I must say, is most incontrovertibly suspended, the doctrine of the immortality of the whole human race. It does not require the laboured ingenuity of the profound theologian, or the powerful ratiocination of the tongue of the civilian, to prove a position so self-evident, which a child of ten years old can prove, which is just as simple in horn book mathematics, as that two and two, if you put them simply together, will make four; and all the wisdom and knowledge of the philosopher, civilian and theologian, with all the combined tergiversation they are master of, to overturn the old school lady's mathematical position, that two and two make four, would prove in vain. Well then, indulge me to inform my philosophical friend, that these things have brought to my fevered mind, during the late storms I have passed through, that the immortality of the human family, rests on a position as simple and self-evident, as that two and two make four.

Methinks by this time, I have almost raised a pugnacious squall about the royal rigging of my Deistical kinsman's mind; and in a soliloquy, you are just ready to exclaim, What does the fevered mind of old Balaam mean, by making a thing that has onerously occupied the talents of so many wise men, as Hume, Gibbon, Voltaire, Volney, Paine and many others; some of them spent twenty years of hard study and assiduous labour of mind, by bringing in a thousand postulatory objections, and ten thousand tergiversations, as the grounds of their arguments, to prostrate the evidence of all revealed religion among men, that your old fevered mind can rebut, with the simple mathematics of the old country school lady's logic.

Is it not written by one of the greatest advocates of what is called revealed theology: "And without con-

troversy, great is the mystery of Godliness." Does it not then require men of wisdom and universal knowledge, to successfully rebut a system, that in its theological and mysterious orginazation, has been artfully and ingeniously intervolved together? And does it not require an arm, nerved by the gods of battle and war, to give strength to the fearless and the bold hero, to cut the gordian knot asunder? And you tell us it is as easily done as madam horn book's mathematics, that twice two make four!

Why, if you go on in this way with your system of simplicity, nulifying the wisdom, knowledge and science of men, and bring us all down to horn book simplicity, you will turn out to be a more successful dreamer than one Joseph, whom Moses tells us of. And you would have me believe, that the Saturnian muse has paid you a friendly visit, as you lie sea-sick, and imbued your old mind with new powers, so as to make difficult things to become wonderfully easy.

And now having prepared the way, like the ancient heroic queen, levelling the mountains of theological difficulty, and filling vallies of controversy, by making the highway to truth so plain, that a wayfaring man can walk therein or comprehend the same.

I perceive it is high time to present my inference to your philosophical mind, which is this: that the truth and certainty of the immortality of all mankind, rests on this point: Was Christ stolen out of the sepulchre by his eleven disciples, or by any other clandestine agency? If so, then all the consequent counterpart—the immortality of the human family, is like a "sounding brass and tinkling symbol." This was the report of Caiaphas the high priest of my people, and continues to this day. But if this said Christ went out of the sepulchre by a supermundane agency—that is, a power of which the gods are only in the plenary possession of, then, as I have said of the natural sun, we all, whether a prince, a slave, a philosopher, Deist, Atheist, a wise man or a plebeian, must be either blest by his benefits, as the sun of immortality in the theological heavens, or burned

up with the indignant rays of his hot displeasure, forever.

But the controverted point, whether Christ did, or did not rise from the dead, I shall pursue no further at this time; but shall present to the view of my deistical friend, a little more of my experience during the last storm I was in; which was as follows: During the interregnum of my fevered spasms, in some long winter nights, my mind was by some agency, beyond my controul, onerously brought to reflect on some of our desultorious conversation, about the person of Christ; when in company with you and your cabinet friends, in the drawing room of state; when our excursive fancies took a keen survey of that mysterious intruder, into our mundane dispensation.

The first sign we saw on the telegraph of his thological character, was *his low birth, when we viewed him as the legitimate offspring of a poor handmaid,* who in the sombre hours of the imperious calls of nature, and the physical emergency, of what we, in our risible satire, *called the maiden ladies distress.* We with our crocodile tears, over the sparkling wine, overflowing the purlieu of the cups, made of *the gold ophir—we feigned to commiserate her low condition, and wretched accommodations, of the maiden mother of a Prince,* who was said to be destined to rule and govern the world; and who, at the time of his advent or birth, was destitute of a house, lands, riches, honour, servants, Physician and of royal shining things; when there was brought to my rememberance, a special occasion, on which my philosophical friend gave a royal feast to the chief princes, high captains, lords and other dignatories of the empire: dinner being over, and all the royal company sitting around the wine and desert board; when the person and character of this intruder among men, was taken up by some of the exhilarated company; when you observed to us, that you had it from the most indubitable source of testimony, that the plebeian Prince was born in a stable; and that his maiden mother had to cradle him in a manger: at which ludi-

crous trait, in the condition of an infantine Prince, produced a most wonderful effect on all present, and filled the atmosphere of the drawing-room, with a high state of humidity, and soon brought down a copious and refreshing shower of risibility, from all the felicitous countenances present; and soon set all the scintillating elements, with all the oscillatory machinery, in plenary motion: When one of the wise and happy company, very opportunely observed: We see nothing more of the precocious signs of this manger cradled Prince, manifested for many years. This trite and shrewd remark, I well remember, was like sweet almond nuts, for the princely company at the royal entertainment, to crack over the flowing glasses of the richest wine this mundane state could afford. And does not my friendly philosophical coadjutor well remember, that when the discursive fancy of our scintillating minds, rising in grandeur like the majestic trail of a comet, stretching his fiery glare like a canopy over the royal pavilion—when its glowing coruscation of philosophical light, that it came to pass, that we at that time thought the herculean strength of our minds appeared to be such, that, like the fable of some of my Jewish ancestors, of one Sampson and the lion—we conceived it to be mere play to take hold of the young manger Prince, and rend him like a kid; when we went to work like men of wisdom, and most assiduously endeavoured to prove to each other, that the reported works and miracles of Christ, were nothing but a theological deception, or what the gallant and polite company in the suavity of their style, call *a pious fraud.*

Now the witty puns and sarcastical innuendoes, that put you and myself, with the transient company, that would oftentimes, in the relaxation of official business, when cabinet hours were over for the day—so that after the reception of your princely bounty at the dining table, how often have we spent the passing hour in throwing a few of our philosophical sky-rockets, at the man Pilate crucified on the cross! Yes, my philosophical kinsman, these things were all brought in the

most vivid manner to my mind, as I laid, turning from side to side, under the onerous upbraiding of my conscience, when a kind of spectre influence, as some say, *was the case with Brutus:* reminding me of some of those seasons, when we experience more than an ordinary share of deistical and jewish joy, when we would call up the young lion of the tribe of Juda, which was the suavity of our court style in my juvenile days; and place him, Samson like, on a pedestal in the centre of our philosophical amphitheatre, for each one of the happy guests to let fly a sharp arrow of scorn at; while Christ stood, like a pirate or sea robber, who had been caught and placed in a pillory before us; while each person, with the whole arcanum of our innuendos rotten eggs, from the elegant bureau, in the drawing-room of our cultivated minds, throw a thousand risible sarcastic puns, at the tragical life and character of the son of Joseph the carpenter. This unwelcome presentation to my mind, has made me experience a more than ordinary share of chagrin; let the influence come from what power or quarter it might, still it involuntarily, on my part, caused me to reflect on the words and actions of my whole life.

But it now behooves me, through the medium of the pen, to inform you, my dear kinsman, that those once to me, blissful hours, which we so felicitously spent in each other's exhilarating society, are in my case like a morning cloud spread over the mountains of Israel, when the sun rises, it soon passes away;—just so all earthly happiness disappeared from over the horizon of my life, and left me surrounded with a sombre atmosphere of doubt and uncertainty, as to the future. But still when the weather is such, that I can crawl on deck, and by the aid of my best cabin spy-glass, try to look into the *blue sea* of eternity, (as it is so called by all those who navigate along this dreary coast of death;) when I discover that the passage into the sea lays through a narrow strait which I have caught with my glass;—and when the air is clear about the dawn of the Sun, I think I see something like a cross, that I have

been dreaming about; and the sailors of the ship, very often in their night watches, are telling a number of frightful sea-stories to each other, about a man that is seen in dark nights hanging on a cross. These things coming in contact with my weak and fevered mind, may be the cause of my imagination fancying, at times, that I see the spectre also. But when the storm passes over, and my pains and distress of mind are not so acute, and I experience a slight degree of convalescence, I try to brace up my nerves by going to my *medicine chest*, and looking over all your philosophical drops, pills and powders, with the *universal panacea* you gave me when I left your service.

These medicines, it is true, as I have more than once stated in my correspondence to you, often produce a transient relief; so that I again begin to think, that my conscientious fever, and the frightful spectre of the man on the cross, with my alarming dreams about passing the straits of death, arise altogether from my religious education, and that, as you say, or rather your new doctrine of the philosophy of the marvellous *age of reason*, so amply teaches, that we are indeed nothing but mere creatures of circumstances; so that when these reflections pass through my mind, I go to the windward side of the ship, and taking up the glass, I endeavour to take an excursive survey on all the past enjoyments of this mundane state; but especially that period of my past years, under your royal favour, when I was blest with a plenary share in my juvenile days, of all that is desirable to man; to wit: a healthy constitution—a flow of spirits—and vivacity of all my physical powers, with riches and honour, which opened the wide field of earthly happiness before my mind, when I indulged myself in all those desirable satellites, that revolved round me daily.

These pleasing reflections on the past, however, are but of a short duration, in consequence of a re-action of my mind that they are all past—and with the receding shades of time, treacherously gliding away; leaving me not a single piece of the wreck of the base-

less vision behind, of all the tangible pleasures and sensible happiness, I once so plenarily possessed; which are now leaving me only a sandy arena for my tremulous feet to rest upon; and the once cloud-capped mountains of earthly happiness, of riches, power, honour and glory, are all now, as it were, presented to my mind under the similitude of a female form, clothed in a careless robe of changeable silk, dancing on the *volatile sea* of earthly pleasure; when she passes my sick-bed at a distance, with a smile on her countenance, looking a few moments on my present affliction—then by an easy inclination of her elegant, and which once appeared to me, graceful form, bids me a final adieu! and I see her no more; leaving me to grapple with all the weakness and infirmities of old age, and the sombre storms that are to be met with by every voyager, as they approach the dreary shore of death.

But as I experience the distress and former infirmities, which of late years I have been the dolorous recipient of, fast returning on me, with the most sombre scenery around, in whatever view I take of my present condition and circumstances; that is, in the first place, my Jewish education, at times, but more particularly in the hours when my pains and afflictions are at their full acme, places before my mind the awful dispensation called eternity! And as my old ship-of-life lies but a few leagues off the Cymmerian coast, on the deathly promontories of which I see a gloomy telegraph, that directs all strangers as they approach the shore to the entrance of the channel called death, at the very mouth of the straits. Sailors and all the common people on ship-board, say it is reported there is a cross with the man that Pilate crucified, transfixed on it. How true these reports are, I do not undertake to say; nevertheless, as the wind while I am writing is blowing from off the deathly shore, I every now and then hear the furious blast as it passes through the hollow and shaggy rocks, that lie along this dreary and iron-bound shore, which causes a kind of re-action, and long repercussive sound, throughout my mournful soul, which responds

my sighs and groans, like a re-echo to the deathly shore again; and as the blasts are gathering strength, and furiously roaring through the spars and rigging of my old ship, splitting and tearing my sails to pieces, and the crazy action of the vessel, causing the bilge-water, to dash and wash about the floor-timbers and keelson of my heart; the nauseous affluvia coming in contact with my alfactory nerves, so that I experience my sea-sickness fast returning, which admonishes me to finish my scrawl and turn into my berth. And should I live through this dark and stormy night, and my old bark outride the present gale, and the Steerman aloft (let him or they, be whom or what he may, which is the ostensible object of my present correspondence to ascertain) kindly indulge me with a small share of convalescence, so as to sit up in my berth; and the nerves of my fingers, be so far reclaimed from the lassitude that has this moment seized my hand, and the sea (of Jewish hardness of heart and national unbelief) does not run too mountainously high, I'll write to you once more, a short scrawl on this dolorous subject of immortality, Heaven, Hell, Death and the Man Pilate crucified.

So adieu, at this time. From your old sea-sick friend and coadjutor, in opposing the claim of that character, who by some is called Christ.

BALAAM.

To his excellency Doctor Deist.

March 31, 1831.

Under the metaphor of Balaam the prophet, the Jewish nation sends his fifth and last letter to the Deists of modern

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Figure No. 1. The dreary coast of death, and the cross of Christ, located in the channel, at the entrance of the straits, which lead into the blue sea of eternity.

No. 2. The old worn out ship-of-life, with the Jewish nation on board, chiefly manned and navigated by Philosophers, Deists, and Atheists, sailing under the colours of Carnal Reason and Vain Philosophy, which at last arrives close in with the straits of death: When all hopes of escaping the wrath of God and the Lamb are at an end.

No. 3. The watchman on the top of the dark lantern, on the iron-bound coast of death—who gives notice of the arrival of all vessels on that coast, with the colours they carry.

No. 4. The old Jew lies sick in his bed, with two eminent physicians in attendance, viz. Doctors Carnal Reason and Vain Philosophy;—the one at his feet, directing him to the bright Phosphorus (or morning star) in the new heaven of the age of Reason, as his dernier hope, to cast the sheet anchor of his soul upon, as he passes the dark valley of the shadow of death. The other Physician—that is, Carnal Reason, at his head, placing the best arguments and most powerful reasoning, which the philosophy of the human mind can give—supported by the long prejudices and old prepossessions of the carnal mind, against the doctrines of the cross, and a spiritual Messiah, as a nebulous Panacea for his old patient, Balaam, (or the nation of the Jews) in his expiring moments, when the Jewish nation, under the metaphor of the prophet, calls for his old auguring table, and writes his last letter to the Deist, whom he again addresses as the great Prince of Infidelity.

No. 5 Mount Calvary and the three crosses, which are always to be seen on one of the high promontories on the coast of death.

Christendom; and with it closes all further epistolatory correspondence with the Deist forever.

August Prince,

Having in my old barque of life, through the indulgence and favour of the great Helms-man aloft, whether he be that being of infinite power and wisdom, that old Moses describes, or the gods you have newly (with your long and improved telescope of modern philosophy) discovered in the age of reason, my mind, at present, is too much indisposed to undertake to decide.

My old ship-of-life has outridden the gale I was in, when I wrote last, as my vessel lie off the highlands of death, having received some help from the superior skill of those two eminent physicians, Reason and Philosophy, to which you had the kindness to advise me to apply in my present distress, in the note you sent me by the hand of your volatile servant *Vanity;* so that I can inform you, thanks to the Helms-man aloft, (whether he be the solitary God of our old Moses, or the gods of the age of Reason, or the family compact of the christian's; to wit: Father, Son and Holy Ghost, I must confess I am at present at a loss categorically to decide) still pardon my tautologous weakness in naming these things—I am so far convalescent at times, as to be able to sit up in my berth. When, may it please your serene highness, I thought to myself, it would be prudent to loose no time in writing my last scrawl to you, in which it is my humble design to close all my written communications to you, on the dolorous subject of the soul's immortality forever. Therefore, I humbly and most devoutly pray your benign goodness and princely philanthropy, to suffer your old servant and ancient premier and prophet, to once more intrude on the royal locker of your princely heart, and the plenary exchequer of your natural benevolence, with his dernier, and at the same time, valedictory request; which, great Prince, if the subject were not of the highest interest and the greatest importance, as well

as of the first magnitude, that ever to this day has engrossed and elicited the most profound attention of all rational and intelligent beings, in this mundane dispensation, your obedient servant would be almost led to forecast in his mind, that he should become his own unfelicitous agent, of drawing down his lord's high displeasure, instead of a gracious answer to his valedictory prayer. In consequence of the many requisitions, levies and heavy taxes, which my presuming boldness has already presented to my legitimate Prince: were it not that your humble servant, from the long experience he had in your service, is fully satisfied in his mind, of the plenary altitude of all those benign and excellent qualities, and all the social graces which constitute the full portrait of a benign Prince—all harmonizing in, and about your royal person. Therefore, indulge me, most excellent and illustrious Prince, to spread the almost inexpressible sensation of a grateful heart in your view, through the medium of my pen, while my excursive mind takes a retrogade view, through the philanthropic heavens, and benevolent horizon of your serene highness, during your past reign. Yes, sire, when I view the whole galaxy of moral and social qualities, and other excellencies, that were so most felicitously associated, with a mind so richly cultivated with philosophical wisdom and knowledge, and all the other ornamental sciences that adorn the character, and embellishes the person of a great Prince. And in addition to those brilliant hieroglyphicks, that shone with such splendour on the telegraph of your public administration—indulge me to add your social virtues, which I saw, and was in the daily habit of taking special notice of, in all your private walks through life, during the whole of my occupancy of the premier's office, when I so often admired those tender conjugal affections towards your amiable consort—*Queen Unbelief;* and all the expressions of tenderness, towards the lovely fruits of your congressional affection, the sweet babes of the *age of reason.* The symmetry of their countenances proclaimed, without a royal register to

confirm their legitimacy, as heirs apparent to your large estates or principalities, in your vast empire of Infidelity, in the glorious age of reason and philosophy. These graces and social qualities, as a kind husband, father and friend, most pre-eminently show themselves in your private walks, so that they were seen by all who had access to your majesty, in the social circle.

I do not distinctly remember that I ever knew a solitary stranger, who visited your court, during the many years that I stood behind the bureau of state, but what beheld with admiration, those personal graces and social qualities, they saw so congenially associated—with the most profound wisdom and knowledge, of all the arcanum of men and things, in this earthly dispensation, and, sire, greatly enlarged as your wisdom must consequently be, of men and things. Therefore, your humble servant takes it for granted, from all the foregoing felicitous omens, that shone forth with such refulgence in the civil and military glory of your past reign, which has led me to this corollary, that my royal master will not in the least degree impugn my motives, in this dernier draught on your patience and condescending benevolence. Therefore, sire, let your princely nobleness of soul, permit your old servant to entertain, in the purlieu of his mind, the most plenary affiance, that this his last request shall meet a most favourable issue in my lord's mind :—that the valedictory prayer I am about to present as my last behest, at the foot of your throne, shall be, by the altitude of your benign clemency, gratuitously granted. That is, royal Prince, that the eleven disciples, who are said, by Caiaphas the high priest of the Jews, and the Roman guards, to have robbed the sepulchre of the body of Christ, after it had been crucified. That the said eleven disciples, shall have the privilege granted them, in some one of the honourable high courts of chancery, to be indulged with an honourable and impartial trial, respecting the onerous charge, which by the forenamed characters, have been, with such undeviating tenacity, preferred against them; as it has been confi-

dently stated to me, that the robbers never had a trial in any legal court of law and inquest, since their perpetration of the deed.

This delinquency, on the part of the honour and martial glory of the Roman arms, is not, please your majesty, so very easily accounted for. And how it was that the ecclesiastical honour and glory of the religion of my nation, should never have thought of having the robbers brought to a court of Justice, appears equally strange: but as we do not know their motives, I will not impugn them.

And now, most benign Prince, your old servant viewing from the altitude of the mountain of your philosophical glory, and royal benevolence, the most overflowing fountains of your former philanthropy, clemency and good will towards me, and professedly towards all mankind;—therefore, your old servant experiences himself fully justified, in placing the most plenary affiance, that I shall have my royal master's most unqualified consent, that a high court of Chancery, or a court of law and inquest shall be convened, first over the crucified body of Christ; in order to ascertain, if possible, what went with the dead body of Christ after his crucifixion; and if the body is not to be found in this earthly dispensation.

Then, please your majesty, let the court proceed under the auspices of your royal authority, as a high court of chancery, having plenary power over all criminal and civil cases—whether they be of a martial or civil character; so as to be fully empowered by your majesty, to call to the bar of said court, all the parties, persons, and things, associated with, and that are either directly or indirectly concerned with the arrest, trial, condemnation, crucifixion, and the loss or escape of the body of Christ out of the sepulchre. For, may it please your majesty, I do most onerously experience it to be high time that this business were settled, in order that this vituperating gospel were put to silence—which, royal prince, has been disturbing, for so many ages the elements of sensual joys, and oftentimes undulating

the sea of mundane bliss. This gospel has been like Mount Ætna or Vesuvius, disgorging its sulphur and vomiting out its flames, for near two thousand years; which, like the notorius Bohan or Upas tree of the east, has been constuperating the moral atmosphere with spreading its effluvia, which acts like a deadly poison. The theological gas has been destroying all the luxuriant plants, and delicate flowers of our earthly felicity.

May it please your royal honour, I merely take this oblique glance at these things, so as to give my lord a clue to the grand and ostensible object, which his old servant has in view, in praying that the subject of the robbery of the sepulchre may be, by your indulgence and permission, brought into court for legal adjudication; so that the pious fraud of the gospel, (which you well know is the sauvity of court style, when that superstitious malady, at any time, occupies the polite vocabulary of courts,) may be openly detected before the world.

Yes, great Prince, what a most glorious state of things would then be effected for our mundane dispensation! Yes, sire, all that is wanting to make our world like a terrestrial Paradise, is to get entirely clear of that conscientious troubling malady, called *the gospel.* But, I will say no more on these things, well knowing that your wisdom and plenary knowledge of this and every other subject, that comes within the purlieu of the human mind, is fully capable of enlarging all the signs that will appear in the glorious age of reason and philosophy. These things, I have taken the humble, yet onerous responsibility of placing before your princely mind. But, sire, in consequence of my once being your old national prophet, I might on this occasion denude myself of the robe of a court servant, and array myself in the official vestments of my prophetical office, and then be much more bold to even enjoin thee that which is convenient; yet being (as one has almost said before me,) such a one as Balaam the aged, and now also a prisoner by old age, on board the prison-ship of *time,* which at this moment lies close

in with the straits of death. But, sir, although I thus write, I still have, and do at this moment experience, the fullest confidence in your gratuitous condescension, so that you will even do more than my prayer calls for. Now, may the gods of *carnal reason*, and the new gods of *philosophy* of the golden age, be with you and your royal consort, *Queen Unbelief*, and all the dear children and lovely babes, which the new gods have given you as a pledge of your conjugal affection :—most benignly vouchsafeing always to spread the canopy of their protecting wings over your rising offspring, which the special favour of the new heavens has rewarded you with, from the mutual congress of *reason and philosophy*. And now, benignly accept of my most devout prayer, and solemn intercession to your new divinities, which shall ever be, while I continue on the shores of time, that those new gods, sire, may bless your future reign with a large and wide spread dominion; and that your new doctrines may obtain a universal conquest over Christ and his gospel. Then shall be brought to pass the prenominating saying of a great prince: to wit ;—your felicitous subjects shall "be as the God's, knowing both good and evil;" and find out, independent of what is called *divine revelation*, the great arcanum of nature, so that your subjects will be fully able, by the analytical apparatus of your new philosophy, to perfectly analyze both the physical, metaphysical and hypostatical nature of man, into its pristine component parts, when the grand secret of human nature shall be fully known. And when I augur those happy days, my mind, sick as I am, is almost in an ecstacy of joy—when I contemplate the triumph of *philosophy and reason*, over the gospel of Christ: and my prayer is the same in substance, as it was in the days of Balak, king of the Moabites, to curse Israel. But, some influence beyond my control, like the power of your modern ventriloquist, instead of pitching my voice into the camp of the children of Israel—the sound of my curses, as they came warm from my heart, full of pugnacity—and before my words

reached the camp of Israel, the gods or fates so metamorphosed them, as they passed through the ambient air; so that when the sound reached the camp of Israel, the traitorous innuendos categorily pronounced a blessing instead of a curse. But my devout prayers to your new gods shall be, that the glory, the honour, and the riches of the nations of the earth, with the abundance of the sea, may flow into the royal exchequer of your new administration: and that your resources may be ample to give plenary felicity to all your subjects: and that all your royal sons and daughters may receive a princely and finished education, in the high schools of *modern infidelity;* where *hardness of heart,* pugnacity against the revealed will of God, (so called) and *unbelief of the Gospel,* and he who is called *the Son of God,* shall be taught upon the best models of modern improvement, is the earnest prayer of your old prophet, and once faithful and humble premier.

Accept, royal Prince, my highest consideration for your personal happiness, and my most profound homage for all the qualities and other excellent graces of your princely nature; and that a plenary share of mundane felicity may be the lot of yourself and all your royal family.

BALAAM.

To his serene highness, and most illustrious Prince—who is by profession the President of the high College of Reason, Philosophy, and modern Infidelity.

April 30, 1832.

Reader, what a candid and honest portrait of the hearts of all men, who prefer earthly, to heavenly things, is this last letter of the Jew's to our Deist of modern times! who are, with King David's old fool, saying in the secret of their hearts, no God—Christ—nor Immortality!

[Here followeth the reflections of Doctor Deist, on hearing his private Secretary read over, in his presence, the five letters which the Jewish nation sent him, under the metaphor or personification of Balaam the prophet.]

And it came to pass, that when his august majesty, the legitimate sovereign of the kingdom of *Infidelity*, and in consequence of his serene highness having received a finished education, in the sublime profession of *modern deism*, when the college as an honorary reward for the great proficiency he had made, above many of his equals in his juvenile years, presented him by the hands of the directors and trustees of that high seat of wisdom and knowledge, with the president's chair, in

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Figure No. 1. The King's Secretary, reading the old Premier's five letters to his majesty in his private drawing room.

No. 2. The King's Astronomer viewing the new heavens in the age of Reason and Infidelity.

No. 3. Human Reason pointing the finger of scorn, at the idea of Justifying mankind through the cross of Jesus Christ.

No. 4. The grand marshal and sheriffs of the kingdom, having received their orders from the king, through the secretary of state, goes forth to call by proclamation and warrant, all the parties concerned in the robbery of the sepulchre together, on the day appointed by the will and pleasure of the king, for the cause to be tried.

that philosophical institution; where all the embellishin gsciences of *Deism, Atheism,* and *Unbelief*, in all their diversified branches, are gratuitously taught. And it came to pass, that as soon as the king's audibility had received the interesting and onerous contents of the Jew's five letters, that his excursive mind began to forecast at all the alarming signs painted on the gloomy telegraph of the old Jew's fevered and distressed mind, which some of those five letters presented to his philosophical cogitations.

The secretary having finished reading the letters, withdrew—leaving his royal master to the reflections and free volition of his mind: when it came to pass, that for a few moments, his majesty's serene mind was much astounded with a chagrin sensation, which undulated the calm sea in the neighbourhood of his philosophical heart; when a squall was seen just ready to burst forth, and every moment expecting to spread itself through all the elements of his soul, just like a northern blast at the winter solstice, when it produces a reaction on the warm *quicksilver* in the thermometer of his unbelieving heart; the crimson element of which, was seen to condense below zero; so that the reflux of the fluid into the icy chambers of his heart, caused a cadaverous appearance in the king's countenance; when the legitimate lineaments, and all the other expressive features of his visage, wore a striking symmetry to his old grand sire, Cain; so much so, that the very muscles of his face appeared to be agitating, with the pugnacious elements of his deistical displeasure, as he paused and reflected on the unexpected fears, and cowardly misgivings of heart, of his once, as he thought, bold coadjutor, in the noble cause of rebuting and rejecting the claims of Christ; and his once bold and magnanimous opposition to the spread of his constuperating gospel—as he had antecedently viewed his old friend Balaam, (or the Jew) shielded with an inexpugnable panoply of unbelief, and standing giant-like, on the grand pedestal of Jewish pugnacity; and who for many years, had been with himself, rejecting the

pompous claims of Christ to the Messiahship of the Jews, and his (that is to the deist's mind,) volatile claims of being the Saviour of all men, whether Jews or Gentiles.

After this antecedent view which the deist had taken of the old Jew's character, he should now at this late hour of the day; that is, eighteen hundred and thirty one years after, be so unexpectedly and marvellously supprised, with those spasms of fear, which Balaam experienced in the days of Balak, king of the Moabites; when some extramundane being, (that is, belonging to the worlds beyond the verge of time,) caused the prophet to exclaim, as we have once said—"let me die the death of the righteous, and let my last end be like his." But, said the king, in his own mind, I am very sensible, that no one ought to be impugned for his thoughts; as the foregoing exclamation was made by his old servant in his juvenile days: so that, I may, in some sense, paliate his weakness, on the grand postolatum or hypothesis, which we wise philosophers have placed on the pedestal of our *new doctrine*—that all men are beings of mere circumstances. But that it should now be the case, after so many years of philosophical tuition at my court, in all the high branches of modern and ancient wisdom, knowledge and science—with a mind so cultivated and enriched, with every embellishment which the philosophy of my court so amply afforded his mind; and at the same time, so brilliantly enlightened with the new doctrine of *circumstances* and *materialism*, that he should under all the foregoing privileges, and sublime advantages, betray such weakness—and so far unman himself, as to become the recreant slave of fear; is too much for me to put up with; merely because his old ship-of-life has made the highlands, of what is commonly called the coast of eternity; and he dreams that he sees the old straits of death!

These things, for a few moments, much surprised the king! (that is, the deists of modern christendom;) but no sooner had these conflicting elements of his majesty's mind began a little to subside, and the undu-

latory sea of his passions became a little calm, than his royal highness clearly saw, through the telescope of common sense, that whatever were the sudden fears, which the mental and physical weakness, and other local infirmities of our present state bring on us, as we approach the valley of the shadow of death, his deistical majesty began wisely to forecast in his mind, all the signs and gloomy images that Balaam's letters presented to his high and royal consideration; and he soon became deeply convinced in his princely mind, that the valedictory prayer, and humble request of his old premier, Balaam, was the result of sound reason, based on the colossus of common sense.

And it came to pass, that as soon as the heated quicksilver, that raised the steam of his passions and deistical displeasure, became pretty well evaporated, by means of the valve of common sense, that it so condensed the warm element, in the thermometer of his passions, that it suddenly fell below zero; and for a short time produced a *reflux* in the crimson elements about his deistical heart; which greatly depreciated the former bloom of his once youthful appearance: when some slight shades of a cadaverous cast were seen, for a few moments to overcast his princely countenance.

A NOTE BY THE STENOGRAPHER.

Now, by the reader's indulgence, your humble author would, if he thought it were not irrelevant, to indulge his roving fancy, be ready to draw this conclusion, in the purlieu of his reflecting mind, in a soliloquy—and say: What will be the awful chagrin, and the gloomy sensation of the invidious Atheist, and the shame and overwhelming confusion of the scoffing Deist, in that awful day, when God shall judge all the Deists and Atheists, that ever lived in the outward Christain world, by that man they so cordially hate—even the man Christ Jesus! whom he hath ordained, and also given the most plenary assurance to all men, in that he raised him from the dead; and has given him wisdom, power, knowledge and authority, to become the only righteous Judge of quick and dead. My soul come not thou into their risible and scoffing purlieu, here on earth! least you share the *prize*-

money of their sins, plagues, shame and everlasting contempt, in the presence of God, Angels and Devils, forever! The reader will be so good as to pardon the writer's unclassical manner of preaching.

And it came to pass, that as soon as his majesty had recovered a sane state of mind—when in a low soliloquy, in the court of his own conscience—where his learned honour held with himself a kind of cabinet council, with the philosophical principles in his mind; he thus said to himself: That although I do not fear that artful and ingenious tale, called *the gospel;* the cardinal object of that obreptitious system, which is admirably calculated to locate its energies and doctrines in the minds of old men and silly women, among the plebeian herd of mankind; that is, the strange doctrine of elevating a crucified malefactor on the stilts of divinity, formed out of an unreasonable association of ideas, entirely at war with every principle of logical and mathematical demonstration, That three are one, and that one is three; and placing him on the pedestal of a god: if indeed, such metaphysical beings there be, in any extra mundane state, who live independent, and unassociated with the eternal laws of matter, of which the ratiocinating powers of my mind does entertain many a serious doubt, especially when I place my philosophical eye at my long telescope, and take a peep at the trackless field, or rather boundless empire of nature; I am very often led to draw this conclusion: That matter is all the frightful and conscience-troubling gods, we men of wisdom and science have to fear in this world.

And as for extramundane worlds, I have long, ere this day, closely drilled and daily disciplined my mind, so that whenever I experience the spasms of conscience to give me the least pain or uneasiness, in the neighbourhood of my heart, I then force my mind into a calm acquiescence of the doctrine of *materialism;* so that I neither honour, fear, nor regard any solitary (or, as the Jews have it,) holy God, nor any of the imagi-

nary gods of the gentiles:—much less do I fear or entertain in my mind, that any serious consequences will arise, to the least deterioration of the refulgent glory of my reign and kingdom, by having the highest court in my empire thrown open, and calling together all the forensick wisdom and knowledge of my realm, into one legal focus of operation;—and in the most careful and legal manner, to publicly, in open court, before the philosophical vision of all my enlightened subjects, legally investigate the robbery of this sepulchre, of the crucified body of that solitary malefactor, called Christ. And also, to test his pompous claims to the Messiahship of the Jews; as well as his being the only Saviour of mankind; who, when at Pilate's bar, (and by the hands of his enemies, was transfixed on a Roman cross, on the summit of Mount Calvary,) manifested on the whole telegraph of his character, nothing that any philosophical mind, to this day could ever discover, but a most repulsive exhibition of the most extreme imbecility of human nature.

And though as a prince, philosopher and deist, it is perhaps beneath my wisdom and dignity—and with ancient Festus, I long doubted of all those questions of religious superstition, of any of my plebeian or patrician subjects, about matters of worship—whether it is called the mythology of the heathen, or the theism of the Jews, or the theology of the christians: for I have looked on all these things, as a mere sleepy opiate for the vulgar; and only calculated to form a downy pillow for the plebeian herds of my subjects, in their expiring moments, to rest their weary heads upon.

And it came to pass, that as soon as his royal majesty had ended this interlocutory soliloquy, in the cabinet of his own mind—when his philosophical honour paused, and came to this wise conclusion: and calling in his private secretary, said to him: Although I experience an utter aversion to all systems of religion, and a philosophical detestation to the idea of a God, heaven, hell, spirits, angels, and to ghosts; yet because my old faithful servant and former premier, so onerously prays for

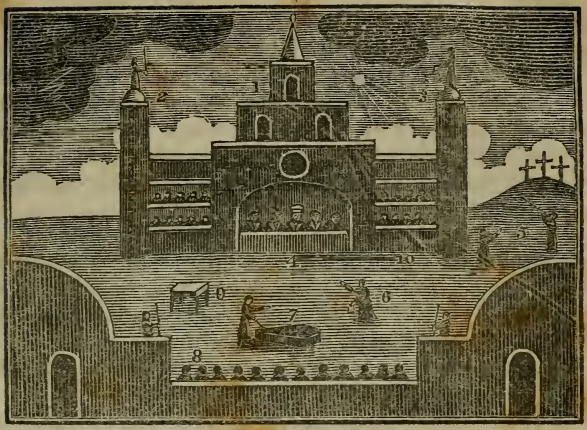
such an indulgence in his old days; and as it is not deteriorating from my dignity to grant such a favour, Balaam's valedictory prayer shall be most benignly granted.

And it came to pass, in process of time, that his royal highness gave the most preremptory orders to the high marshal of his kingdom of Infidelity, to call a special court of law and inquest, to be held, first over the crucified body of Christ; and also, to try the eleven disciples of Christ, for the robbery of the sepulchre. And, by royal proclamation, to have all persons concerned in the said loss of the crucified body of Christ, out of the sepulchre, brought to trial: That is, by clothing the marshal and high sheriff of his kingdom, with plenary, civil and military powers, to be brought forthwith into the high court of Areopagus.

Done at our Palace, in the royal city of Infidelity, kingdom of Deism, and land of Atheism, in the year of our reign, old style, 5835, or 1831. By his royal majesty's orders, and the great seal of the state.

UNBELIEF, *Sec'ry.*

To his excellency Carnal Reason, Grand Marshal of the empire of Unbelief, and the High Sheriff of the Kingdom of Philosophy and Deism. See that the Marshal and Sheriff fail not.



CHAPTER I.

The first day of the trial of the robbery of the sepulchre of the crucified body of Christ.

The author sendeth greeting—to all whom it may concern, to come to this court and hear or read for themselves; as every child of Adam has a legacy to obtain, in the righteous decision of this court, if they will truly seek for the same.

And it came to pass, that when the day which was set apart in the royal proclamation, had fully come, for

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Figure No. 1. The court of Law and inquest convened, to try the disciples, on the charge of robbing the sepulchre of the crucified body of Christ.

No. 2. Justice, with its drawn sword of impartiality.

No. 3. Truth weighing all the evidence—that is, or shall be given into this high court, against the prisoners; who in the course of this trial, may be brought to the bar of this court.

No. 4. The five judges, who have been appointed by the king to try this cause.

No. 5. Carnal Reason, and Vain Philosophy—the former pointing the finger of scorn at the cross of Christ—the latter viewing the heavens.

No. 6. The States-general, who opens the trial of robbing the sepulchre.

No. 7. The empty coffin, *without* the body of Christ.

No. 8. The twelve *jurymen* pannelled, and in the box.

No. 9. The clerk's table, where the juror's and witnesses are affirmed.

No. 10. The galleries filled with spectators.

the trial of the eleven disciples, who have been charged, first, by Caiaphas and the Roman guards;—secondly, by the Jewish nation, for these eighteen hundred years;—and thirdly, by philosophers, and the Deists of Christendom, more or less, for the last three hundred years of the christian era, had arrived, for to try the eleven disciples for stealing the crucified body of Christ out of the sepulchre.

The appointed day, by law, having fully come, the grand court of Areopagus, was thrown open by royal orders, for the entire use and legal accommodation of all the parties, that were either concerned or interested in the prosecution of this solemn trial. And it came to pass, that early on the morning of the first day, as soon as the officer of the court had thrown open the doors of the court-house, the court was soon filled with Deistical, Jewish and Christian spectators; and the iles and areas were crowded with the plebeian multitude.

As soon as the rush into the court was over, the Chief, with his four associate Judges, from the circuit courts of the kingdom, arrived and entered the court, taking their seats on the bench, followed by a vast number of Civilians from all the near and distant parts of the Roman Empire:—many of them it is true, had come out of mere curiosity, to see and hear this singular trial, *of the eleven disciples*, for robbing the old custom-house of sin and death.

When these forensic gentlemen had all taken their seats within the purlieu of the bar—the next personage of distinction that arrived, and took his location before the bar, was the States-general, or crown barrister, exciting the greatest anxiety in the multitude for the trial to commence,

The hour of court business having fully come, the clerk called *silence!*—and proceeded in a graceful manner to discharge all the legal rules of etiquette, and other forensic customs of this high court of law and inquest.

The chief Judge next arose, and presented an elegant

mien before the court; and gracefully announced, with a clear intonation of voice, that the bench were all in obsequious waiting for this singular trial to proceed: when he again resumed his seat.

The States-general then arose, (whose legal function it was to open *the prosecution*,) and presented himself in front of the bar, before the Judges and Jury, with a roll of black parchment in his left hand; containing a declaration of the crimes, and other charges of malevolence, that the Grand-jury had found in their bills, and preferred against the parties implicated in the robbery of the sepulchre of the crucified body of Christ. When the crown lawyer signified to his learned honour, the Chief Judge, that he was in legal readiness on the part of his sovereign, and the laws of his realm, to open the prosecution of *the cause*, now pending at the bar. His honour, the Chief Judge, signified to the States-attorney to proceed, on the behalf of the crown; when the barrister read with a sonorous voice, in the audibility of the court, the royal notification sent throughout the vast empire of ancient Rome, to all the parties concerned in the late robbery of the sepulchre, by the hands of the chief marshal and sheriff of the kingdom—in the following words: to wit;—"I, the grand marshal of the empire, with the high sheriff of our sovereign lord the king, sendeth greeting—unto the chief judges of the circuit courts of the empire; whose names are herein asserted, this our notification, which is, by the royal authority and the law of the realm, in us legally and duly invested;—that by the special orders of the king: that your honours the chief judges of the high circuit courts of his majesty's realm, whose names are in this our declaration and notification given to the number of five; that your learned honours lay aside for the time being, all other trials and legal business, whatsoever: and then proceed on the day which this notification points out to your honours, to the city of Athens and court of Areopagus, to preside as judges on the all important trial of the eleven disciples, for robbing the old custom-house of death of the crucified body of a dan-

gerous and adventurous malefactor, by the name of Christ."

The crown attorney, also, read to the court, the mandamus, to all the witnesses and parties that were more or less concerned, or in the least degree implicated in this daring robbery, in the following words: "Now, I the chief marshal, with the high sheriff of imperial Rome, having by the special command of our sovereign lord the king, taken out a special mandamus, (that is, a States warrant,) sendeth this our royal proclamation, containing a declaration and lawful notification to all the under named persons, in this our special warrant—to wit: the person of Christ, whether dead or alive;—secondly, his sacred honour, Caiaphas the high priest of the Jews;—thirdly, his civil honour, Pontius Pilate, the Roman Governor of Judea;—fourthly, the centurions who crucified Christ;—fifthly, the Roman guards; and sixthly, the eleven disciples of Christ. Now, therefore, we the marshal and sheriff of our lord the king, do thus according to law, duly and legally notify and command you all, whose names are written, in legible characters, in this our special warrant, declaration, and lawful notification to you all, the foregoing named persons, in the name of our sovereign lord the king, and under the righteous sanction of the Magna-charta of his realm. We therefore command and legally notify you, all and each one of you, in particular, both individually, and the whole of you collectively, that you do all, who are named in this our special warrant, that by laying aside all your earthly business, crafts, callings, avocations and all scientific professions whatever; so that each of you do, in your proper person or persons, appear at the grand court of Areopagus, in the city of Athens, in the empire of Rome, on the day we have thus legally notified you all, in this our warrant; so that when you appear before his majesty's Chief Judges, in his high court of Chancery, that you do most strictly observe to bring with you all your witnesses, and other oral testimony; with all your legal vouchers in writing; such as papers, parchment, books and every

other class and character of writing, that has any collateral, circumstantial, direct or even presumptive bearing on the merits of the case to be tried; with such learned and legal council, as your own personal knowledge of the merits, or demerits of your own case may imperiously require; so that the court may proceed with the trial without any hindrance or delay.

"Therefore, we again iterate our command to you all, that you do not fail in the full discharge of all the moral, civil and legal duties, that we by the legal power, which our sovereign and his laws have invested in us, do onerously and imperiously, by the royal authority in this our warrant, have laid you all under: and now see that you all fail not, at the peril of your lives, fortunes and sacred honours. God save the king, and the commonwealth. Amen."

The notification to the judges, and the warrant to the parties in the trial being read to the court, by the crown barrister, the Chief Judge rose and inquired if the opposite counsel, on the part of the person of Christ, was in legal readiness to proceed with his client's trial; as the judge observed, that he perceived it to be first on the docket of the court, and in the consecutive order of the bills, which the grand jury have presented to this court. Then the judge again asked if the defendant's counsel was ready for trial; but there was no one in court that gave an answer;—at which the judges and court greatly marvelled.

Then the States-attorney rose, and with his promptership to the cryer of the court—who, with his usual vociferous voice, in the legal form of words used in courts on those occasions, called the person of Christ, whether dead or alive, to make his appearance at the bar. When the sheriff's officer brought in the coffin, (or sepulchre in which the crucified body of Christ had been safely placed, after it was taken down from the cross,) and placed the same in the open area before the bar of the court and in front of the jury box.

This being done, the Chief Judge observed to the court, that he augured through his forensick glasses,

and his long practical acquaintance with, and knowledge of court business, that this sombre trial, now pending at the bar of this court, would be most likely to occupy the court for several days; when he [commanded the cryer (according to all the former usages of this court, in similiar cases observed,) to notify the court, (with his usual sonorous voice,) that all other trials and suits that stood in consecutive order on the docket of the court, with the parties, counsel, witnesses and jurors concerned therein—that they are all discharged from any longer durance before the bar of this High court of Chancery,—until the trial of the robbery of the sepulchre of the crucified body of Christ, should be finally finished.

And it came to pass, that as soon as all the parties belonging to other suits had retired, the court proceeded to prosecute the case of the body of Christ—which was supposed to be in the coffin before its bar. And as soon as silence pervaded the legal elements of this court, the States-attorney ordered the under officer of the sheriff, to open the coffin; so that the whole court might see for themselves, the deteriorating body of Christ.

But it came to pass, when the officer had, with his hammer, broken open the coffin, behold! there was no person, either dead or alive, in the coffin! And as every eye in this high court of law and inquest, were very anxiously endeavouring to get the last peering view, at this wonderful and mysterious prisoner; and especially all the risible spectators in the galleries of the court—were in anxious waiting to get the last sight of this subdolous criminal;—but when the whole court had fully ascertained, that this mysterious being was neither in court dead or alive—nor in any part of the kingdom, that it suddenly produced a most sorrowful re-action on all their risible and scoffing sensibilities; and filled their minds, for a moment, with the most chagrined disappointment:—when the whole court experienced something like an electrical shock of solemn fear, to involuntarily spread itself through all the Jewish and

Deistical ladies and gentlemen, in the galleries of the court. When *carnal Reason*, and *vain Philosophy*, who were in the small gallery of the court, did not appear near so volatile as before; nevertheless, it came to pass, that when this unfelicitous sensation, which had for a few moments rather embargoed the insidious faculties of the spectators in court, had a little subsided, that the crown barrister issued out a mandamus, (that is a writ of caption, or if the reader prefers the idea, a bench warrant, for the marshal and the high sheriff, who had been all legally appointed and delegated, with plenary powers, and legal authority, to fully execute their duty,) so that the marshal and sheriff might be brought forthwith into court. When the officer of this high court of Chancery, holding a superior jurisdiction over all the civil officers in the realm, served the royal process on the marshal with the sheriff, who were soon brought in before the bar;—and when they appeared at the bar of the court, his learned honour, the States-attorney rose, and closely examined both the marshal and high sheriff, on the charge of delinquency, in their official duty:—repremanding them, at the same time, with their shameful dereliction in not fulfiling their orders, and faithfully discharging their official duties, in not bringing the body of Christ into court, either dead or alive.

His learned honour went on, just like all other crown servants, to discharge his legal horn of vituperating thunder on the heads of the officers, whom the royal authority had clothed with a panoply of civil and martial power, to bring all the parties implicated in the robbery into court; charging the marshal and the high sheriff, with a shameful remissness, in not empowering suitable officers to arrest, and seize the body of Christ, whenever they might find it; whether dead or alive—either in this earthly state, or in any extra-mundane dispensation whatever.

And it came to pass, that as soon as the crown lawyer had in some small degree, eased his labouring cloud of its foul waters, and his windy vituperating thunder-

cloud had passed over the court, he sat down and said no more.

And it came to pass, that as soon as the crown barrister had taken his seat, that the grand marshal of the Roman empire rose, on behalf of himself and high sheriff, who had been by the sovereign pleasure of the king associated with him, to cause the parties named in the special warrant to make their appearance at court; but, more especially, the crucified body of Christ.

The marshal having risen with the sheriff, turned himself to the bar, and facing the judges and jury, made the following wise and judicious extenuation, for their not being able, in the fullest sense of the letter of

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Figure No. 1. Justice, with its drawn sword.

No. 2. Truth weighing all the evidence that shall be given into this court, by all the parties concerned in this trial.

No. 3. The grand court of Areopagus, with the five Judges, appointed to try this mysterious cause of robbing the sepulchre of the body of Christ.

No. 4. The marshal and high sheriff of the empire, pleading at the bar—Their faithfulness in the full discharge of all their official duties, which the laws and special command of the king had laid them under.

No. 5. The twelve jurymen in the box.

the law to discharge their official duties—in relation to bringing the crucified body of that malefactor, who is called Christ, into court this day, in the following words.

"May it please your learned honours the Judges, with all the other learned and honourable gentlemen of this bar:—I shall humbly and obsequiously pray your learned honours, to grant the indulgence, if it is not irrelevant at this bar, for us to plead our own cause, before this high court of law and inquest; as I wish to be permitted to place the following category of my mind before the court: [When the judges signified to the marshal to proceed,] which arises, please your honours, out of the great sea of common sense; and I likewise experience a further boldness, in the gratuitous discharge of a conscientious duty I owe to myself and my associate, in viewing, at this moment, those impartial signs that I have always seen, on the high and forensick telegraph of this court, in all its legal acts and proceedings; which, may it please your honours, has always, antecedent to this trial, led me to view this court, as the most enlightened court in the empire, or even in the whole world. Therefore, I shall be led to consider, not only the patience and indulgence of this court as gratuitously granted me; but also, the profound attention of your learned honours, the judges, with the whole of the learned elements of this high court of law and inquest, while I shall endeavour steadily to lead your minds, to converge its full force on a few simple facts, I am about placing before your legal vision, which are as follows: That is, please this court, and all whom it may concern, that in the plenary discharge of our duty, there is not a city, town, village, hamlet or a solitary farm-house in all the vast dominions of our sovereign, whither we his very humble and obedient servants, have not been ourselves, or sent our under officers, to search for, and diligently inquire, even into the most remote part of our lord's kingdom, in order to arrest and seize the crucified body of Christ; so as to bring it before the bar of this court.

"It is true, we have found the old coffin or sepulchre in which the body was placed, which we have brought with us, as your honours see this day, is placed before us all, at the bar of this court: but who has embezzled the crucified body of Christ or made a surreptitious invasion on the sepulchre, and conveyed the body off where it can never be heard of, we, therefore please your honours and the jury, cannot tell where the body is. Therefore all the palliation I shall present at the bar of this court to day, is this, that both for myself, and my associate the high sheriff; that we have faithfully discharged all our functions and official duties as far as the gods and nature had given us either physical or moral capabilities so to do; and my corollary is, that even the gods could do no more. But I believe it would be a superfluous waste of words and time, to advance any thing more, by way of palliation to this enlightened court: Therefore, please your honours, I shall say no more; but obsequiously leave our conduct with the wisdom and learning of this impartial court: when the grand marshal sat down."

The Judge's opinion of the person and character of Christ, and judgment in favour of the marshal and sheriff.

After the marshal had taken his seat, the Chief Judge rose, and delivered to the court his views of the conduct of the grand marshal, and his legal opinion; which is as follows: that he, in conjunction with his associates on the bench, view through the legal telescope of the law, guided by the helm of truth, and polar star of justice, which have always been the cardinal compass and object in use in this court, and has heretofore so characterized its legal proceedings, in the broad eye of the world, as being always prosecuted with impartial justice to all men; therefore, in unison with the legal opinion of my coadjutors on my right and left, which it has been the sovereign pleasure of my lord the king to associate with me on this trial—we present, as our legal opinion, that the grand marshal of the empire,

with the high sheriff of Rome, have faithfully, (as the civil officers of the crown,) discharged their share of all the official duties, which either their sovereign or the laws of this realm required at their hands. And as judges of this court, we are sensible, that neither our sovereign or the laws of his kingdom, demand from his liege subjects, either physical, civil, or moral impossibilities. Therefore, as the legal organ of this court of law and inquest, I shall give the marshal and sheriff an honourable acquittal, from all charges of delinquency, in any sense whatsoever—converging on either their moral or official characters.—When the marshal and sheriff rose and withdrew from the court with honour.

And it came to pass, that when the marshal and sheriff had withdrawn, that the Chief Judge rose and said—May it please the court to indulge me with its patience and attention for a few moments, while I express my views of the character of that outlawed break-jail, or in other words, that troublesome being called CHRIST; who appears to me, to be beyond the reach of the jurisprudence of earthly laws. Therefore, this outlawed break-jail, has put to open defiance the whole Magna-Charta of Roman laws; so that from the marshal's report at the bar of this court, it doth appear, that the crucified body of Christ is not to be found in the land of the living.

And may it please the court, our laws find sufficient employment for its functionaries, in this mundane dispensation, without stepping over the line of demarcation, and perplexing ourselves with the laws and jurisprudence of extramundane worlds; or, if the court please, the regions and the jurisdiction of the ghosts, which the plebeian part of mankind say lie beyond the verge of time. Therefore, may it please this court, we must, as appears from the sheer law of mere necessity, let the lawless break-jail go at large, for what he is worth; and that shall be, if we should ever find him, within the purlieu of Roman law, an halter for his neck; if any of our police or other civil officers of our realm,

may hereafter have the good fortune to arrest him.—And the judge sat down.

When a very considerable chagrin of disappointment was seen, like a cymmerian cloud, (that is, a land that is overcast with fogs, clouds and a dispensation of darkness,) to spread a sombre shade on all the once risible countenances, in the galleries of this court.

And it came to pass, that during this transient sensation of the court, in consequence of the crucified body of Christ, which could not be found, either dead or alive, that a very distinguished Roman attorney, who had, with a large share of public eclat, persued the profession of Roman law, in most of the high courts of the empire, for a number of years—who perchance, happened to come into court while his learned honour the Chief Judge was delivering to the court his legal views, of the lawless character of Christ: when the old civilian rose from off his seat, and went up to the bar of the court, and prayed to be heard as counsel for the crucified body of Christ; which request was, by the indulgence of the court, benignly granted. When, like a wise scribe we somewhere read of, he very humbly asked his learned honour, the Chief Judge, Whether Roman law judged any man as a lawless villain, and an out-lawed break-jail, before it had heard him at its impartial tribunal? And as I perceive this court, for the first time, had this day departed from its inflexible justice, and judicial rectitude, in the case of the *lost body of Christ* out of the sepulchre—in that this court has, without one legal witness to substantiate his guilt: or, may it please your learned honours, one solitary evidence to legally convict him of a single crime, either of a civil or religious character—I therefore pray your learned honours, to indulge me, while I humbly take the liberty to ask, with all becoming deference to the legal wisdom and knowledge of this high court of law and inquest, Whether it has not been the uniform practice, in all the antecedent judiciary proceedings of our courts, under the old Roman laws, not to proceed in an illegal manner to condemn a malefactor, until both the accu-

sed and the accuser are brought face to face, in open court, and then, by lawful counsel, to implead each other?

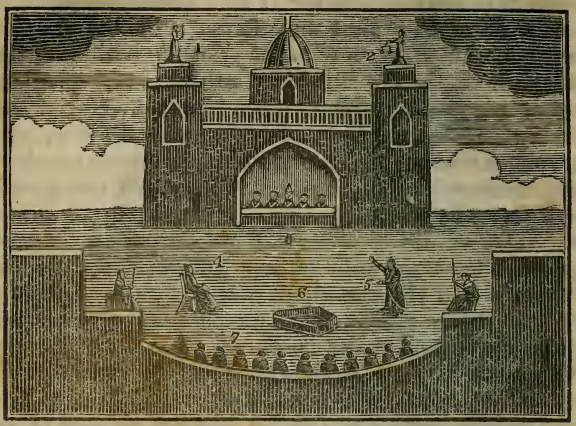
Therefore, may it please your honours the judges, with the jury: I shall take this long established position of Roman law, as the object of my departure, on the lantern of my forensick light-house, while I am navigating the crucified body of Christ over the bars, sunken rocks, and through the quicksands, which lie in the dead sea, over which, by the furious blasts of passions and pugnacious squalls of *Jewish hardness of heart*, the body of Christ has been driven, on the dreary shore of death. I shall, therefore, by the indulgence of this court, be led to consider my legal point of departure, by your learned honours the judges, as gratuitously granted me this day, as a sound axiom of Roman law: Therefore, may it please the court, the signs on our legal lantern, and long established position of Roman law is this, That no person should be arraigned before the bar of any one of its courts by proxy.

Now your honours the judges, with the jury, and all the spectators in this court of law and inquest well know, that the supposed dead body of Christ, my client, as I shall, if the court will admit the relevancy of my appellative, (for me to call that mysterious being my client,) but your learned honours well know, that we lawyers, as well as the rest of mankind, are creatures; or, if the judges prefer the idea, beings of mere circumstances; so that you are sensible, that we cannot well navigate a plea at the bar of our courts, either on the part of the defendant or plaintiff, when we are sailing under a free breeze of ratiocination, (that is sound reason and argument) before your learned honours, without the use of the phrase, *my client*. Having made this short apology, for presuming, on my part, to use the word *my client*, in relation to that mysterious character, who has been arraigned at the bar of this court—Therefore, please your honours, my client has only been arraigned at the bar of this court by proxy, clothed at the same time, like an effigy in a black gar-

ment, labelled with a number of immoral hieroglyphics, of spreading a spirit of effervescence among the people. Your honours will indulge me to particularize the postulatory charges, that have been by the Jews, his own people, preferred against him; such for instance, as his contempt of the temple—his disrespect of Caiaphas the high priest of the Jews—and his notorious neglect of going and washing his hands and face, before he entered the feasting room of a class of the Jewish religionists, who sailed under the colours of Scribes and Pharisees; and at other times being labelled with the hieroglyphics or signs of a blasphemer of the Mosaick worship; with the institutes and dogmas of Moses, and even of its divine author. But all those charges, may it please your learned honours the judges, and the jury, are more or less of a postulatory shade of character.

Now, may it please the court to indulge me to inform them, that I experience this day the fire of Roman philanthropy, to be kindling on the forensick altar of my heart, on the behalf of my client; that is, the crucified body of Christ; whom I perceive is not in court, at least with his tangible nature; and as for his omnipresence, it does not belong to courts of Roman jurisprudence, to adjudicate in such deep and unfathomable waters, or soar aloft into such untangible elements among the abodes of the gods. And as the crucified body of Christ is not in court to day, to plead its own cause; neither to employ legal counsel to plead its case at the bar of this court: and that is not all—the unfortunate circumstance of the case, for the plebeian culprit, as his enemies have been gratuitously pleased to characterize him, was so very low in the elements of silver and gold, in his theological exchequer, which I make no doubt, but that some of your learned honours, the judges, have heard before this day—that his pecuniary affairs where very low when he was in the most plenary altitude of his theological prosperity; even at the very time that his warmest friends were led to augur his future greatness, from some of those precocious (that is, any thing that appears ripe before the

season of maturity, whether it be a quality of the mind or any other sign that may be seen on the youthful telegraph of a person's character) signs, which his disciples saw in the days of his youthful ministry. Yes, may it please this court, when this said Christ was walking in the sunshine of his meridian glory, as a marvellous teacher sent down from Heaven—and please your honours, I feel satisfied in my own mind, that this court of Areopagus, which is said to be in the daily habit of devoting a small portion of its valuable time in collecting from the four quarters of the earth, every new and strange thing that daily takes place in this our little world, both respecting persons and things; so that, I make no doubt, but your honours, with the whole of this enlightened and intelligent court, must have heard, that upon a certain occasion, my client (whom some call Christ) had not enough of the necessary elements of silver and gold, in his travelling theological chest, to pay a small Roman toll. And please this court—it was said of him, that the poor man went on in his financial affairs, deteriorating (that is growing worse) to the day of his demise on the bloody cross. When the learned counsel paused for a moment, and the chief judge rose and informed the court, the sun dial at his window announced that the hour of adjournment had arrived; so the court stood adjourned, to meet in this place the ensuing day.



CHAPTER II.

The second day of the trial of the eleven disciples, charged both by Jews and our modern Deist and Atheist, of robbing the sepulchre of the crucified body of Christ.

And it came to pass, that the court of Areopagus, or high court of Chancery, met pursuant to adjournment, early on the morning of the second day, and after the customary routeen of court etiquette were over, the old Roman lawyer rose and resumed his plea, which he left unfinished the previous day, and said, May it please the learned and honourable gentlemen, who this day constitute the law elements of this impartial court of

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Figure No. 1. Justice, with its drawn sword of impartiality.

No. 2. Truth, with its scales, weighing all the testimony, given in on this all important trial.

No. 3. The five Judges who were by royal authority appointed to try this cause.

No. 4. The States-attorney sitting in his chair, listening to the arguments of the old lawyer.

No. 5. The old Roman barrister, gratuitously pleading the cause of the escape of, or loss of the crucified body of Christ out of the sepulchre.

No. 6. The empty coffin.

No. 7. The twelve jurymen in the box.

Chancery—my object yesterday in placing the extreme poverty of my client's circumstances before the view of this court, was, in the first place, to relieve the court from the mental labour of setting the complicated machinery of its mind into too rapid motion, so as to impugn my personal motives, in presenting myself at the bar of this court, to plead and vindicate the cadaverous body of that malefactor, who Pilate crucified. Therefore, be it known, please your honours and the jury, that my object was on the previous day, to satisfy and make manifest to this intelligent and enlightened tribunal, that in consequence of the entire *ebb-tide*, or, if you please, *low-water* in the elementary sea of his travelling exchequer, when on earth, that neither gold, silver, copper nor iron, on my part, was to be expected from him. And I experience a plenary desire this morning, to present through the medium of this impartial and enlightened tribunal, as a kind of feast for the skeptical mind to revel upon—that is, please this court, and through this intelligent channel, as a perennial legal stream, the whole world, that I am not, nor never was, a recreant slave of mere circumstances, according to the sauvity of style of a number of very fine, wise, and knowing gentlemen out of court, who are in the daily habit of indulging themselves in the use of this pleasing category; that is, please your learned honours, if a person were born in London, Rome, Constantinople or Canton, he will either be a Protestant, a Roman catholic, a Turk, or Heathen. No: may it please your learned honours, the judges of this court, with the impartial jury in the box to my right, I experience a glow of Roman pride and independence of mind, (let philosophers and wise men have their own opinions of the weakness of all mankind) so that I can this day from my own experience, which is far better:—the good sense of your learned honours well knows, than all the chimerical and mere theoretical knowledge in the whole world; so that I can rebut all such insidious charges preferred against me, from those who may be disposed to impugn my motives,

I this day stand on the colossus of Roman honour; and as I have just said, with an independent mind, guided by the helm of philanthropy, with the free volition of all the mental and physical powers of both body and mind, unbiased by either civil or religious opinions, or views of any country under the sun.

And as a free Roman citizen, I this day state to the court, that I experience the fire to be still flaming upward from off the altar of my Roman heart; so that when the civic fire ascends to the muse of our gods of justice and truth, it soon returns with a re-action on my mind, giving me a strong predilection to vindicate the unalienable privileges and rights of the poorest citizens of our world, be they either Christian, Jew, Turk or Heathen.

And please your honours, if it is not at this time rather presuming for me to illustrate my views at the bar of this court, with the mention of extra-mundane personages; I shall then take the liberty to name his satanick majesty—who is said, by some people, to be the chief prince of the demons—I shall, please your honours, keep the object in view, on the lantern of my legal light-house—that our laws condemn no one unheard, till the accuser and the accused are brought face to face, in open court. Therefore, keeping this polar star always in view,—please this court, by way of a similie, if his cymmerian highness (that is satan) were placed at the bar of this court, I should, as a Roman lawyer, insist on his sable honour being entitled to a full share of equity and legal justice, according to the civic doctrine of our Magna-Charta. Therefore, may it please your honours the judges, with the impartial jury, it is these unalienable rights, which I see written on the civil telegraph, which contain the glorious Magna-Charta of Roman law; and which has, as it were, almost involuntarily propelled me forward, to serve as the counsel and advocate of the deceased person of Christ, without a fee.

And now, to be brief in my arguments before your honours the judges and jury:—I perceive, please the

court, that the person of Christ is the first prisoner which the Grand-jury has placed on the consecutive order of the bill of indictment: and is also placed first for trial on the docket of the court; and in order to save time, which your honours good sense will, I have no doubt, clearly see, without my promptership, is a more valuable article, than the fine gold of ophir, or the pearls of the east; yea, all the wisdom, knowledge, science, riches, power and glory of this mundane dispensation, cannot purchase or command one solitary moment, to obsequiously wait our pleasure.

I shall, therefore, may it please the court, now confine my remarks to a mere epitome of the words and public acts of my client, (who is called Christ,) previous to his escape out of the sombre states-prison of the king of terrors; if, indeed, that dreadful catastrophe be true, that this malefactor (called Christ,) broke through the old massy walls of the *dungeon of death*—or, please your learned honours, he arose from the dead.

Now the first trait in the character of my client, which I seriously wish to place before the legal vision of this court, is this: Did not my client, while he was running at large through the land of Judea, and the streets of old Jerusalem;—I say—please this court, Did not my client, (who is called Christ to this day, by many people, (give to Caiaphas, the then high priest of the Jews, with a class of religionists, who went by the name of scribes and pharisees, with all the other satellites that daily revolved round his holiness:—I say—may it please the court—Did not this Christ give the most explicit, fair and unequivocal warning, of his intention, *and malice a-fore-thought?* Yes, if what his enemies say of him be true,—may it please the court—my client went throughout the land of Judea, and its towns and villages, and to the city of Jerusalem—even into the very temple of the same, announcing his *premeditated designs to break out of prison*—or, dropping my figure, to walk out of the old weather-beaten dungeon of sin and death.

Therefore, may it please your learned honours the

judges, when I was but a lad, I well remember to have heard the people say, that there is honour, at times, even among rogues. I am therefore led to think, that if the adage was ever applied with truth, to any case under the sun, it certainly was in the case of my client. What then please your honours, can be more honourable among rogues, than for the midnight robber and cruel assassin, to go and inform the good people of the house, of his intentions to either rob or murder them during the night? Would not the court view such a robber, as acting up to the old adage; and that such conduct is, in every sense of the word, manifesting honour among rogues?

Therefore, please your honours; now view the conduct of my client, in regard to his breaking out of prison; and your good sense must admit, that if Christ was a rogue, he came fully up to the acme of the adage; he was an honourable one, and displayed the character of a night chevalier, in its superlative degree; in giving Caiaphas, with the scribes and pharisees, such plain and pointed warning of his nefarious designs, and clandestine intentions.

Therefore, the court, no doubt, clearly sees with me, that this open magnanimous conduct, on the part of Christ, gave to his enemies every facility they could reasonably be led to ask or require of him. So that Caiaphas, with the scribes and pharisees, might go and take the most wise and prudent steps, and pursue the most precautionary measures—so that, please your honours, the judges and jury—the high priest and his friends might go to work in time, before *the resurrection storm* came on, and have the hatcher of the *prison-ship of death*, made secure; and the *dead-light* to the cabin windows well lashed in; and all the upper sails and spars of the old hulk, lowered down on deck; and boats, anchors and every other article on board the floating and gloomy dungeon, made well secure—with all kinds of lashing, bolts and massy bars; so that the gallant *prison-ship of death*, might triumphantly outride the *resurrection-storm*, with the same success she

had already displayed for four thousand years, over all the mighty princes of the earth, and the rest of the illustrious dead;—her unfurled banners bidding defiance in the language of triumph to the wisdom, knowledge and powers of man, to arrest her progress or tarnish her glory.

Now, may it please your honours the judges, with this enlightened court—As my client was the first among the sons of men, to throw out the tocsin of defiance against the old, but gallant *prison-ship of death*, who had never, to that day, seen nor met with an enemy, that dare come in sight of her.

I would then, with all due deference to the wisdom and understanding of this impartial court, ask it; If Caiaphas and the scribes, with the pharisees, who appear to be the warm friends of this triumphant ship, would sit, with the eyes of their understanding closed, and fold their arms together, after the notorious warnings which Christ had given them; and quietly and calmly remain inactive? No, please your honour, I humbly trow not.

Does not even the laws of common sense announce to this court, that both Caiaphas, the high priest of the Jews, with his friends, would have gone assiduously to work, and by the timely application of every precautionary measure, which either the physical, military, civil and their ecclesiastical resources could afford them,—which at that time they had the most plenary command of, would by his open enemies be fully acted out; and that too by such a combination of wisdom, art and skill on their part, went and formed such an inexpugnable barrier against the threatnings of Christ, and with all the aforesaid attributes of wisdom, skill and strength, surround the old *prison-ship of death;*—or, please this court, his sepulchre, with an invulnerable wall, through which all the powers of man could not pass. So that all I have to say, by way of commiseration in the behalf of Caiaphas and his friends, in the said loss they have sustained, if they did not take care of this night-mare—this break-jail—this cru-

cified body of my client—it was their own fault,—and not my client's.

Now, may it please your learned honours the judges, with the jury, Whether my client was a nefarious break-jail or not; one thing I can assure this court of, that through the whole of the business, my client has acted a most noble and magnanimous part. And I now fondly hope, that this, which is but an imperfect portrait of his person, and history of his character, will entirely relieve my client, in the legal eye of this court, from all those dark spots, which are seen on the dusk of his character, through the dense clouds, red lightning, and the rumbling thunder, which the lightning rod of the States-general's tongue, with the intonations of a Demosthenes's voice, endeavoured to draw down on my client, before the bar of this court, clothed with a panoply of mail, showing forth the strength of an Hercules, while endeavouring to clothe my client with a nebulous shade of character.

The court, I presume, retains in its recollection from yesterday, when his very learned honour, the States-attorney, opened the prosecution, and with what legal ingenuity his learned honour made use of all his mental powers, by spreading over the person of my client the most onerous weight of guilt, under a vast number of postulatory charges. But as good fortune would have it, his learned honour, on the side of the crown, could not find a solitary witness to substantiate a single allegation he preferred against him; although he charged him with being a ring-leader of a lawless banditti, going through the land of Judea, constuperating the people, by spreading a spirit of effervescence throughout civil society, and by exciting the people to bring about an entire change in the old doctrines of their national theology, and a total nullification of all the then existing civil and religious ordinances, both among Jews and Gentiles.

Now, may it please your honours, the judges, with the court and jury—this sable portrait, which, like a panoply of the wildest crimes he arrayed my client in,

at the bar of this court, I now humbly ask the court, if the States-attorney has, by deep and sound legal argument, given the court one solitary proof of guilt, in any one of the onerous charges he preferred against my client (who is called Christ)?

It is true, please your honours, the attorney has given this court, by his careful and well timed ingenuity, of the intonation of his legal, and at other times, vociferous voice;—I say again, he has given this court nothing more!—and indulge me to add—nothing less than mere pompous postulatum: that is, please your honours, a windy discharge of his *air-gun*, loaded only with some old mustard-seed shot, of noisy court vocabulary; and, as a matter of course, produced no greater effect than just causing the wounds and sores of my client to experience, in those tender parts, especially the wounds he had recently received by the scourge of the Roman soldiers, and the nails of his cross, to bleed a little.—But, I will say no more in reply to the States-general's plea against my client.

And now, may it please your learned honours, the judges, with the impartial jury of this high court of law and inquest, to indulge me as counsel for the defendant to say, that under the impartial views I have conscientiously given at the bar of this court, of my client's character,—deeply sensible, that my ratiocinating powers are below mediocrity, in the presence of this enlightened and intelligent court, which causes me, in my retired and reflecting moments, to inwardly sigh, and my palpitating heart to heave many an undulatory groan, for the want of the elements of some supra-mundane language, to convey the sensibilities of my mind in some richer vocabulary, than the vernacular tongue of my forefathers; in order to present to the good sense and forensick wisdom of this enlightened court, the struggling fetus of my labouring mind, and to fully express before this court, the exalted magnanimity of my client's conduct, in all that relates to his loss or escape out the sepulchre.

Now, may it please your learned honours the judges,

and the impartial jury of this court, Did not my client, who is called Christ, freely give to Caiaphas the high priest of the Jews, and his pious satellites the Scribes and Pharisees, with the Jewish people at large, such direct, pointed and notorious warning of his nefarious and clandestine designs, (that is, please this court, using the language of Caiaphas and the rest of his enemies,) that if they should in their pugnacious, or if your learned honours please, their quarrelsome moments, kill my client, and then cast his dead body into the dark dungeon or gloomy bastile of death—that he, the said Christ, possessed both the skill and adroitness to make a new key out of some of the supra-mundane elements, which my client called by the mysterious name of immortality; with which it was my client's decided intention to unlock the massy doors of the old states prison, that sable bastile of sin and death; which prison, please this wise and intelligent court, has in all ages of the world, even by the potent kings and princes of the earth, with all the rich, wise and great men thereof:—so that this dungeon or prison-ship of death, please your learned honours the judges of this court, has ever been considered as entirely invulnerable, against all prisoners which the righteous and strong arm of the civil and military laws of the kingdoms, and states of the earth, at any time antecedently to the imprisonment of my client, which the officers of the law placed within its strong and massy walls and doors in safe keeping in durance for ever.

This, please your honours, being the well known nature of the case, with respect to my client, who is called Christ: I say, then, please this court, with the wisdom, knowledge and good sense, I this moment perceive to be located in the intelligent lineaments of its forensick, or, if you please, legal countenances, I humbly appeal again to the good sense of this court, and please your learned honours, through the medium of this court, and all rational and intelligent beings on the face of the whole earth—I ask again, for I wish that all persons as well as this court, clearly to understand me,

Can any person, of the mediocrity of common sense, reasonably blame this ingenious key-maker, for opening the old iron-bound door of the bastile of sin and death, and making his final elopement, from the damp walls, and cymmerian asmosphere, and sombre shades, which has been for so many ages, within the walls of that gloomy dungeon, in the lower hold of the old prison-ship of death, that has been sailing, like the enemy of Job, to and fro, in the nebulous seas of eternal night?

But, please your honours the judges, with the jury, by casting my vision on the dial of this court, it onerously admonishes me, of my promise of brevity, in my plea before the bar of this high court of law and inquest, in the justification of my client's conduct, in breaking out of jail; but I devoutly pray the court, not to impugn my motives, in my pleading, in the behalf of this singular break-jail; as if it were my design to justify all malefactors in breaking out of prison, who have been sent there for their crimes and manifold sins and wickedness; no, please the court, it is not my design to nullify the arm of the civil law, well knowing, that all such nullifying doctrines are subversive of the good order of civil society, as well as in direct opposition to the mandates of the gods, who preside over our civick altars; so that some of them have commanded it to be written, in letters of brass over the altars in all our civil courts.

"Whosoever, therefore, resisteth the power, (that is the civil law,) resisteth the ordinance of God;" and that all those, that do so resist the arm of the civil law of any land, shall receive the judgments and penalties which are annexed to the violation of the laws of their country.—But, please your learned honours, the case of my client is quite otherwise, he has been merely placed at the bar of this court by proxy, dressed like an effigy, with the constuperating garments of the wildest crimes, thrown over his shoulders, by the jealously and malice of his enemies:—without a solitary witness to prove a single fact or charge against him. Therefore, the forensick vision of this enlightened court, clearly

sees the ground on which I stand this day, for the first time, in all my practice of civil law, in presenting myself at its bar, as the avowed advocate for a notorious break-jail. I therefore plead his cause, because I believe my client was seized, condemned, crucified, and his dead body cast into the nauseous dungeon of death: being at the time, entirely innocent of all the groundless charges and allegations preferred against him. Therefore, may it please your learned honours, the judges of this mysterious and singular cause, and the impartial jury in the box, both the sun dial and my promise of brevity, compel me to close my plea;—but permit me to iterate again, that in the justification of my client's conduct, in breaking out of jail, or, if the court think I am somewhat irrelevant, in the use of my trope or figurative vocabular, at its profound bar, I say then in a more prose or simple style, that my client finding his way out of the sepulchre, by some means to us mundane beings unknown:—Therefore, please your honours, the judges of this high court of chancery, with the impartial jury of Roman citizens, in the box, I shall no longer consume the precious time of this attentive court, with any further remarks, on the nature and character of this young and ingenious key maker:—therefore, it only remains for me in the conscientious discharge of a counsel's professional duty towards his client, both humbly and obsequiously to devoutly pray, and onerously move your honours the judges, with the wisdom and knowledge of this whole court of law and inquest, over the crucified body of Christ, my client that the supposed break-jail, or lost body of the aforesaid Christ, be, by the wisdom and clemency of this court, honourably discharged from any farther durance or vexatious detention before the bar of this high court of law and inquest; and that this said Christ, my client, be from this day forth, to the end of this mundane dispensation—that he the said Christ, please this court, be held entirely free from all kinds of reprehensions and liabilities whatsoever, in the resurrection story; whether, please your honours, the report of Caiaphas

the high priest of the Jews, and the Roman watch be true or false, or whether he effected his escape or went out of the sepulchre by some agency beyond the control of mortals: when the old Roman counsellor sat down and said no more.

A small note to the reader, by the stenographer of this little work.

The idea which onerously beares on the mind of the writer, is this, that if Christ did indeed rise from the dead, it is the sealing act of the whole truth of the bible, from Genesis to Revelation; and forms at the same time, the colossean pillar, on the which, the vast and stupendous dome of the whole truth of the gospel, of the Son of God rests. Christian friends, what a most extensive conosure, [that is a feast,] for all the nations of the earth, that is, for that part of mankind who are lovers of immortality ;—but what a re-action it will bring on Jews, and Deists, on Free-thinkers, and vain Philosophers, by raising the awful fountains of the wrath of God; and at the same time, forming a head, in the sea of the high displeasure of the Almighty; from which a tremendous cataract shall rush forth and sweep their risible, and scoffing souls into everlasting ruin.

The writer iterates again, it will make warm work for all the ungodly ships and squadrons, on board of which Jews, Deists, Atheists, and vain Philosophers sail. But if Christ was stolen out of the sepulchre, the afore-named gentlemen, of the unbelieving school, may strike their sensual lyre, with the intonation of their voice, soaring upward, to the muse of the sleepy goddess, just like a sky lark on a mid-summer morn: Let us eat and drink, for to-morrow we die.—A word, to the wise is sufficient.

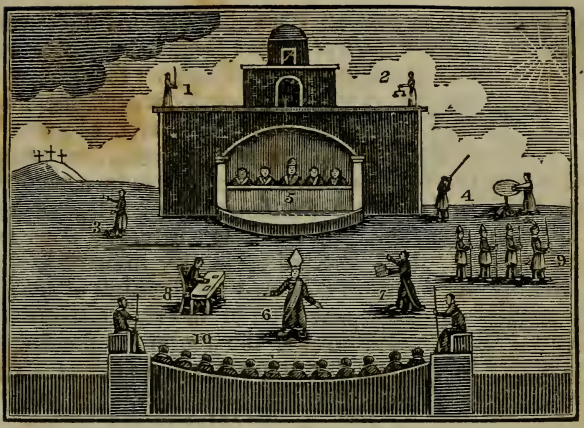
And it came to pass, that as soon as the old lawyer sat down, the Chief judge rose and informed the court, that it was the opinion of himself, and his forensick coadjutors, the judges, who are associated with him on this mysterious trial, that the humble and obsequious prayer of the old Roman barrister, in the behalf of the crucified body of Christ, should be, by this court, most benignly granted; by giving the crucified body of

Christ a final discharge from all cognizance, and a plenary acquittal from all court charges, and from all reprehension and further liabilities :—And also, from all further search for the reported dead body of Christ, in this mundane state for ever.

The above opinion of the judges was agreed to by the jury, without leaving the box; and the same entered on the records of the court of Areopagus, and signed by order of the court.

His learned honours, Doctors Common Sense, Chief Judge ; Truth and Justice, Clerks of this high court of Chancery.—1832.

When the Chief Judge adjourned this court to meet in the same place the next day.



CHAPTER III.

And it came to pass, that early on the morning of the third day of the trial, the court met pursuant to adjournment. The doors being opened at an early hour, the galleries were soon filled to overflowing, with Jewish and Deistical ladies and gentlemen, of high blood and patrician birth; and after these the aisles and areas of the court were filled with a multifarious throng of plebeians of the common and lower orders of the people. These low people were, many of them, lovers of *immortality*, and secret friends to the doctrine of Christ rising from the dead.

By this time, the Chief with his four associate judges

Figure No. 1. Justice with its drawn sword of impartiality.
2. Truth weighing the testimony of Caiaphas, the High Priest of the Jews, which he gives in at the bar of this court.
3. The philosophy of the human mind, pointing the finger of scorn at the cross of Christ.
4. Vain Philosophy gazing at the stars.
5. The five judges who try this cause.
6. Caiaphas giving his evidence at the bar.
7. The States-attorney opening the prosecution against the High priest.
8. Caiaphas' counsel taking his notes.
9. The marshal and sheriff leaving the court.
10. The twelve jurymen.

had arrived, and also all the other learned gentlemen of the bar, who constituted the forensick elements of this high court of chancery.—As soon as the officers of the court were all at their proper locations, the marshal of the empire and the sheriff of Rome, brought in his holiness, the high priest of the Jews, and placed him at the bar of this court. And as soon as all the forensick etiquette and customary formalities of this court were accomplished, the king's attorney rose, and with his usual share of legal etiquette, informed Caiaphas, that he had been inducted by the high officers of the crown, under the sanction of the righteous arm of the civil and martial laws of the realm, to the bar of this high court of law and inquest, on a charge of the most notorious delinquency of his professional duty, in the late distressing and gloomy catastrophe, which had so most shamefully overcast the antecedent glory of the royal bastile of sin and death, in your suffering the escape of that noted prisoner, called Christ. And in consequence of that serious loss, it becomes my duty, as the official organ of the law of the realm, to inform your grace, that by this unprecedented default in your ecclesiastical duty, you have placed yourself at the bar of this profound tribunal, as being one of the unhappy agents of tarnishing the penal glory of all the strong holds in our legitimate sovereign's empire; and also, greatly undulating the calm sea of Reason and Philosophy.

The States-general having made those few prefatory remarks, to Caiaphas, the prisoner at the bar of this court, he as counsel for the crown, desired the high priest to rise and present himself at the clerk's table, in order to be solemnly affirmed in these words: "That the testimony which this high court of impartial law and inquest, shall call on you to give in at the righteous bar, whether, please your grace, it shall be of a collateral, circumstantial, presumptive, or a positive nature. shall be the truth, the whole truth and nothing but the truth, in the sight of the civic gods, who preside over the altars of truth and justice; and also in the sight of

that God, the signs of whose holiness your pontifical robes and sacred office, this day, do so solemnly present before the bar of this court."

Caiaphas rose and went to the clerk's table, and was there legally affirmed; when the high priest presented himself at the bar of the court, and said, May it please your honours the judges with the jury, all that has come officially to my knowledge, in this very unfelicitous occurrence, which has spread a dispensation of fogs, clouds and even cymmerian darkness over the strong holds of the king of terrors, is this—to wit; that after this subdolous affair took place, that part of the watch which was composed of the soldiers of the royal army of Rome, came into the city of Jerusalem, inquiring for my palace; when some of my pious friends, the Scribes and Pharisees, conducted them to my residence. And as I observed, please the court, an unusual paleness in the countenances of the men, I desired one of my household servants to lead the guards into my private drawing room—when I desired my private secretary to go in and inquire into the nature of their business: who returned in a few minutes, and informed me, that these soldiers had a secret errand to communicate to me:—when I left the secretary, and went in unto them. The first thing I was able to discover in the men, was that their minds had been under a most powerful influence of fear—the cause to me being as yet unknown. I saw that they wished to communicate something of an unfortunate nature to me; but their organs of utterance appeared, for the time being, to be so powerfully embargoed, that they could not articulate a single word.

Seeing, please the court, their embarrassed condition, I desired them to sit still for a few moments, and compose their minds, and I would retire and return again. So in less than half an hour I re-entered the drawing-room, when all their countenances seemed in some degree composed. I sat myself down in my old theological chair, when the captain of the watch rose and reported to me, "that as all the guards were standing and

walking round the sepulchre, the air being serene, and the stars scintillating with unusual brilliancy, in a few moments the whole garden was involved in a dense cloud of primeval darkness, followed by an awful concussion of the ground, and a precursory sound in the surrounding elements where we stood; when a most powerful and constuperating influence, of a deadly nature, came upon us, and threw us all into a deep sleep, in which all our senses were taken from us—so that for the time being, or while this opiate cloud and mysterious dispensation of darkness remained over the garden and sepulchre, our senses were all so onerously embargoed, by some power and influence, to us unknown, that we neither saw, heard, or felt any person or thing, of what transpired, either in the garden, or at the sepulchre: and that it was during this strange and singular interregnum, of all our physical, mental and moral powers, that the eleven disciples came, while this darkness remained, and stole the crucified body of their master, who they call Christ, and went off with him, we know not where." When, I observed, *they* were not responsible for things beyond their natural controul. When the captain of the watch replied—"true, please your grace, nevertheless, your holiness cannot be insensible of the awful responsibility this mysterious catastrophe lays the whole of the watch under, to the strict martial discipline of the Roman army; and we humbly pray your holiness, to intercede for us with the governor, that our punishment may in some way be commuted, or else we are sensible, death will be our doom."

And please the court, the simplicity and apparent honesty of these unlettered soldiers, led me to take a special interest in their behalf; when I gave the captain of the watch to understand, that I stood on the most amiable ground with Pontius Pilate, and that I should use all my influence with the governor, not only that their punishment should be barely commuted, but I should try to get his Roman honour to pass the whole matter over, by observing a profound silence in the

case altogether; as I shall present to his enlightened and reflecting mind, sufficient motives; so that you all may return to your military station, without the least fear of being called up to the bar of a court martial, on account of the loss of the crucified body of Christ out of the sepulchre.

The guards then rose, and obsequiously tendered to me their most lively sense of military gratitude, for the interest I took in their deliverance from future punishment; when I accompanied them to my palace door, and slipped into the hand of the captain of the watch a piece of money, that he and his comrades might comfort their hearts together, after the fear and distress that had come upon them in the garden, and also to relieve them from all foreboding fears of future punishment. When, please this court, the fellows left my palace, with countenances expressive of joy. This, please your learned honours the judges, with the impartial jury of this court, is all that came officially to my knowledge, of the loss of the crucified body of Christ out of the sepulchre. When the Chief Judge desired Caiaphas to sit down.

The crown barrister, or States-attorney's plea, against Caiaphas the high priest of the Jews, in the days of Tiberius Ceasar, and also in the days of Pontius Pilate.

And it came to pass, that when Caiaphas, the prisoner in durance, at the bar of this court of law and inquest, had taken his seat, that the learned counsel on the behalf of the crown, rose and presented himself at the bar, with a few notes in his hand, as a kind of private prompter to assist his memory:—so when the States-attorney had, by the legal apparatus of his law profession, charged his mind, like a dense thunder cloud labouring in great distress, and directing its course towards some dry and thirsty land, in order to ease itself of its burden, the crown lawyer opened the upper flood-gates of his law-knowledge, so as to fill all the legal fountains in the precints of his gigantic mind;

when the immediate effect that it produced was, that it soon put all the complicated wheels and other delicate parts of his law machinery into full locomotion. He then gave this high court of law and inquest, a plenary view of his legal eloquence, guided by the most masterly display of the ingenuity of his highly cultivated mind, as he stood at the bar, opening all the shades of Caiaphas' presumed guilt, and all the bearings of the law on his case, by oftentimes increasing the intonation of his voice, as we have once said; and the reader will pass by all his trite acumen and legal remarks, at the bar of this court; when the crown barrister went on, filling the court with the scintillating fire of his law oratory, and leaving all the technical words, so much in use in civil courts, suffer the relevancy of my figure, when he, just like the sky-lark leaving its nest, located in some hillock of grass in a lonely meadow, on the dawn of a bright mid-summer morn—so that like the natural figure alluded to, he would almost rise perpendicularly towards the altar of the oratorical muse, from whence he would again refresh his mind, and richly embellish his tongue with more of his persuasive, his harmonious oratory, and graceful eloquence; which being attracted by the *lightning-rod* of the law of the realm, down which the States-attorney, with his legal skill, endeavoured to convey all the vituperating electrical fluid, from all the collateral and circumstantial clouds, which the crown lawyer's eagle-eye saw so closely connected with the delinquency of Caiaphas, in the loss or escape of the crucified body of Christ out of the sepulchre. And with many other words and eloquent signs of ideas, did the crown attorney solemnly testify to this high court of chancery, at times, in almost supra-mundane language—which seemed rather to baffle the scribbling dexterity of the stenographer to note down in legible characters.

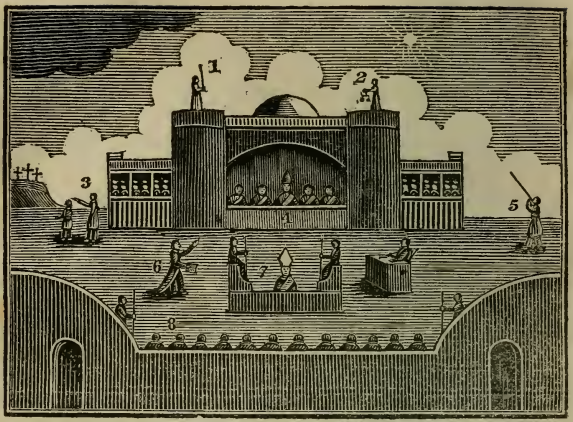
In order to impress the mind of the court, that some of the deepest shades of suspicion, onerously converged their sable hues on the reprehensible head of Caiaphas, the high priest of the Jews, in the obvious

delinquency of his moral and professional duty, in not preventing the escape of the crucified body of Christ out of the sepulchre—seeing that all the riches of himself and nation, could not countervail the king's damages.

And it came to pass, when his learned honour, on the side of the crown, had emptied his labouring cloud, which in the sequel—it did only appear, that all his fine eloquence and declamatory oratory, had only been generated by the dry congress of his wind organs, which he had merely drawn by his postulatory *air-pump*, from the windy clouds of empty suspicion; so that the States-attorney's fine words made but a mere transient impression on the mind of this intelligent and enlightened court, which very soon evaporated, when the rays of light from the sun of *common-sense* darted through the court: and soon converged its luminous coruscation, on the wisdom and knowledge of all the law elements of this high court of law and inquest.

And it came to pass, that when the States-general had gone through with all the impugning arguments he seemed to be master of, in his plea against Caiaphas the high priest of the Jews, his learned honour, the counsel for the crown, most onerously moved the judges with the whole court, that he viewed it to be the court's duty, through the eye of the law of his sovereign and the realm, to find a heavy bill of censure, and also to immerse Caiaphas the high Priest of the Jews, in a bill of heavy penalties, for the loss or escape of the crucified body of Christ, out of the sepulchre:—when the States-general sat down.

And the Chief Judge rose and signified, that the hour to adjourn had arrived: so the court stood adjourned to meet the next day.



CHAPTER IV.

And it came to pass, that the court of Areopagus met pursuant to adjournment, early on the morning of the fourth day of this very important trial. And after the usual legal comity of this high court of law and inquest, were gone through, the counsellor employed by Caiaphas to defend his cause, rose and thus addressed the judges and jury, with that boldness of legal style, for which the ancient civilians of Roman law were highly distinguished throughout the world, and said:—May it please your learned honours the judges, with the gentlemen that this day constitute the legal authorities of this court of law and inquest, over the loss of the crucified body of Christ out of the sepulchre—my conscience, may it please the court to indulge me with the

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Figure No. 1. Justice with its drawn sword of Impartiality.
2. Truth weighing all the testimony that may be given during this trial.
3. The philosophy of the human mind, pointing the finger of scorn at the cross of Jesus Christ.
4. The five Judges who try this cause.
5. Vain Philosophy, gazing at the new heavens in the age of Reason.
6. The counsellor who pleads and advocates the cause of Caiaphas.
7. Caiaphas in the criminal's box.
8. The twelve jurymen pannelled, and in the box.

free use of the name of this uncourtly stranger, although such a singular, moral phenomena may appear somewhat strange for a Roman civilian to bring with him into court—I am, please your honours, constrained to admit the relevancy of your partial surprise to be correct, and oftentimes lamentably too true, as it respects many of our lower courts of civil law; yet, may it please your learned honours the judges of this high court of chancery, from the high fame which I have heard from my youth up to this day, of the impartial justice that has been antecedently administered from this bar, to all men, whether rich or poor, wise or simple—which leads me to draw these reflections of the high character of this court this morning: so that it involuntarily leads me to take the liberty to ask *Doctor Conscience*, to take a seat by my side, before the bar of this court, in order to correct the manifold errata of my judgment, and regulate the rapsodious pendulation, of my declamatory tongue, which experience teaches me, is very often set in motion by the apposite air-pump of court vocabulary—emptying the mind of sound and rational argument, and the dictates of common sense. These are the philanthropic views, which the high character of this court justifies me to take of its legal rectitude—the court will indulge me with the doctor's company. Nevertheless, may it please your honours, sensible as I am that you are all gentlemen of like passions with myself, therefore, allow me to observe, that while your honours are pursuing the profession of law, you may be led, at the first sight of this uncourtly stranger, as presenting a coindication of his illegability to appear at our bar: so that at times, it may seem to elicit both the surprise and risibility of your minds to a greater altitude of wonder, than even the dogmatical negation of the wise Solomon: "that there is nothing new under the sun." But, please your learned honours, waving all further apology for thus unceremoniously introducing the appellative of conscience, as my guide at the bar of this court of law and inquest this morning.

I shall now, please your honours, the judges and the

gentlemen of the jury, just observe, that my conscience, guided by the *safety-valve* of justice, under the helm of the law, and the compass of truth, directing me to the polar star of impartiality; and with the chart of my professional duty to my theological client, Caiaphas the high priest of the Jews, laying before me;—and may it please this court, it gives me the most ample satisfaction to reflect, that my conscience for once, is in the most felicitous unison with all the antecedent elements of truth, justice and equity, for which this court has spread its eclat before the whole world, viz: antecedently to this mysterious trial. These things being thus premised, I am prepared to say at the bar of this court, (and suffer me to extend my boldness to the whole world of mankind,) that I widely differ from the learned counsel on the side of the crown. And in order to convince this court, that the ground I have taken is firm and tenable, I shall pray the court to charitably extend a few degrees of the longitude of its patience towards me, as counsel for the defendant. And although I bow with the most profound reverence at the civic altars of my country, and also in the presence of this august court, and at the same time, I trust, my mind is deeply imbued with a conscientious respect for all your learned honours, that from my youth up, I have been habitually led to highly respect. Nevertheless, I experience the most plenary affiance in my mind, as a civilian of Roman law, and as a professional person at the bar of this court, that I shall be able to consecutively place before your honours the judges, and the gentlemen of the jury, such a sweeping flood of the most indubitable testimony, and such a ponderous weight of the most irrefragable argument of the entire innocency of my client's conduct and character, in what relates to the most faithful and conscientious discharge of his duty, in order to safely secure the crucified body of Christ in the sepulchre for ever, which, I humbly trust, shall fully satisfy the most sceptical of the gentlemen and ladies in the galleries, and this court.

Therefore, this court will be so kind as to remember,

that the first member or head of my legal text, is as follows: to wit: The circumstances of the high priest Caiaphas, at the time of the robbery of the sepulchre. Therefore, please this court, I have laid myself under an imperious obligation to prove to this court, that the conduct and character of my client shall stand in the view of all men, on a colossus of theological rectitude; that is, please your honours, as it respects any remissness on the part of Caiaphas; or, if your honours please, I shall make it appear, that there were not the least coindication of delinquency in any of his official acts or duties, in the which my client did not pay the most prompt attention, and fully identified himself with Pilate, in all the lawful means within the wide range of his physical, mental, civil, ecclesiastical and moral capabilities—during, please your honours, the time that that subdolous cataract rushed down on the old bastile of death, and swept away all the trophies of its long antecedent glory.

And, please your honours, I am constrained to admit, that if the report of the robbery of the sepulchre is indeed true, it certainly was one of the most villainous and sacrilegious robberies, that ever was to this day, presented to the view of mankind; and I experience a full assurance in my mind, that the legal sense of this court, will glide down with me on the perennial current of common sense; so that your learned honours the judges, with the gentlemen of the jury, of this court of law and inquest will, I have no doubt, say in a legal soliloquy, in your honours' minds—it certainly was one of the most inauspicious circumstances, that to this day has ever undulated the audibility of the children of men; and at the same time, disturbed the calm sea of the placid minds of the princes and kings of the earth. That is, please your honours, in case the sand bank, which I have rather ironically rested my postulatory feet upon before the bar of this court, be true—to wit: That this said Christ is, at this very moment, enjoying a perfect state of convalescence; bidding to the philosophy of the human mind the most plenary de-

fiance. There is, please your honours, such a vague report now flying through the Roman empire, that it is so.

And now, may it please your learned honours the judges, with the impartial jury, in order that I may place my legal remarks before the bar of the court, with as much congruity as possible, at the same time associated with a few rays of perspicuity, at least as much so as my limited talents are capable of—which I intend presenting in a kind of law prospectus, before the legal vision of your honours.

I shall, therefore, please the court, first take up a circumstantial view of the defendant's condition, as a coindication of his innocency; secondly, I shall take an excursive survey of the presumptive signs of the innocency of the prisoner at the bar; and, thirdly, and lastly, lay hold of all the words and acts of the defendant, that legally came under the character of positive evidence, with all the discursive strength that my forensick mind and argumentive tongue, has the free command of: Therefore, please the court, the first point of investigation in my promised arrangement, is the notorious circumstances, associated with the office and functions held by Caiaphas, which placed him before his own nation, [and also before a vast number of the free citizens of the greatest monarchy that has ever existed, or been known among men,] in the most conspicuous point of view.

And may it please your learned honours the judges, does this court of law and inquest demand of me, as counsel for the defendant, to state categorically to the court, what those circumstances were? And no doubt, his learned honour the States-attorney, is almost ready to exclaim, What in the name of common sense, and of our new gods of Reason and Philosophy, were those marvellous circumstances, that you so forensickly vein about at the bar of this enlightened and intelligent court? I can inform his learned honour, after I shall with my handkerchief, made of the fine linen of Egypt, spunged the flowing tears from my veining eyes, when I shall the more cheerfully indulge his honour, and the

whole court, with some few of the marvellous circumstances of my client, the high priest of the Jew's case, at the time of the robbery of the sepulchre.

In the first place, his learned honour will notice with the court, Caiaphas the prisoner at the bar was, please your learned honours the judges, and the impartial jury, the only chief pontiff of a national church, which at that period of time did sustain the greatest altitude of religious fame and notoriety in the whole world—and I pray the court to indulge me to add to this view of the theological elevation of his *sacerdotal* character, the outward and imposing grandeur of his temple, in the city of Jerusalem. On the golden altars of the same, the prisoner at the bar, annually offered up his thousands of holocust or burnt offerings. And in addition to this, the scintillating glory of his holy pontifical robes; especially on the days of expiation, when the prisoner at the bar of this court, the high priest of the Jews, was fully attired in all his sacerdotal garments, which please your honours and the jury, when fully exposed to the coruscations of light from the sun of our solar system, created a transient halo of glory round his person, which imbued the mind of the beholder with a sacred veneration, both for his person and character.

And in order to convince your learned honours the judges, and the gentlemen of the jury, that the portrait I have given the court of the imposing grandeur of his temple, and the glory of his person, with the whole circle of felicitous circumstances that daily more or less surround the prisoner at the bar:—and in order to corroborate the view I have given this court, in my remarks of Caiaphas' priestly glory, I have only to refer your learned honours to your extensive reading; for I experience the most ample confidence in my mind, that all the learned elements which this day constitutes the legal functionaries of this court, have become well acquainted, by reading our ancient writers—who, please the court, inform us, that this was literally the case; as when the Grecian hero and prostrater of a

number of the barbarous and civilized nations of the earth, set out to destroy Jerusalem, he was met by one of the holy brethren of Caiaphas. And as the conquering prince approached the holy city, with his marauding mind overflowing the purlieus of all the tenderlines of humanity; and when like a rushing cataract the furious and pugnacious elements of the heart of an insulted conqueror, with, please your learned honours, a full determination to destroy both the temple and city of Jerusalem; but, being met on the road by the high priest of the Jews, richly caparisoned in his pontifical robes, coming in contact with the rays of the sun, the scintillating and dazzling glory thereof had such a marvellous and powerful effect on his mind, for the time being, that it turned the raging sea of his passions into the philanthropic elements of a fostering guardian to the temple and city of the Jews.

In justification of the foregoing reference, of the imposing glory of the person of Caiaphas, the prisoner at the bar of this court, permit me to tax your learned honour's patience, with one more collateral circumstance, from our story writers, of the outward glory of Caiaphas' condition. I refer the court to the illustrious and humane conduct of one of the best of the Roman generals, by the well known name of Titus. This conquering hero, about six or seven and thirty years subsequent to the elopement or stealing of the crucified body of Christ, as it is reported, out of the sepulchre, our historians inform us, that as Titus stood on the battle ground, in the midst of his martial legions, viewing the deleterious effects which the sanguinary ravages of a desolating war had brought on the Jewish nation, with the entire destruction of their city and temple, that his philanthropic sensibilities were raised by the mournful steam of human woe, to the highest degree. Viewing so much art, science and riches, all amalgamating together in one flaming cataract, and sweeping city and temple away, by one of the most awful conflagrations, to be seen no more as a people, city and temple, among the nations of the earth;—that

is, the national visibility of my client's church, temple and pontifical glory, were all swept from the earth in a few hours, by this smoky and flaming cataract; which caused Titus to undulate the battle ground, with the distress and deep affliction of his noble and philanthropic soul.

These things, please your honours, I mention from among a number of others that I could bring forth, were it not superfluous for me to consume the time of this court and the patience of your honours the judges, with the gentlemen of the jury, in a long detail of the most obvious collateral circumstances of the same character; which would all go to prove what were the existing circumstances of Caiaphas my client, at the time this subdolous catastrophe took place; that is, please this court, that the prisoner at the bar was, by his ecclesiastical offices and functions, at the time of the stealing the body of Christ out of the sepulchre, in the full enjoyment of the theological glory of the Jew's church—shining forth in his meridian splendor; and round whose pontifical honour, as a sun in the midst of his theological firmament, giving light and vitality to all the religious satellites, that daily more or less revolve round him; and was fully identified in all her religious opperations.

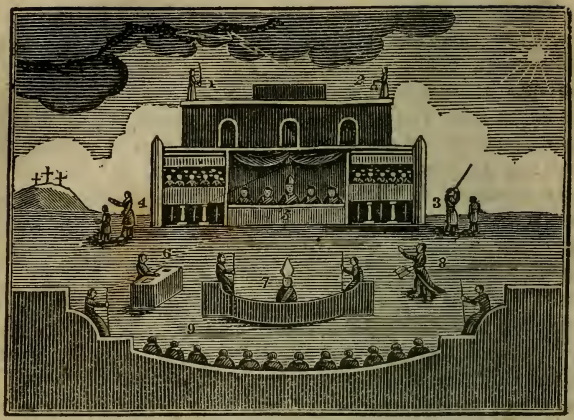
And may it please your honours the judges, and the gentlemen of the jury of this court, I place these things before your view, as a mere miniature portrait of the circumstances my client was placed in, when our lord the king had his old bastile of death invaded by some irreptitious foe; who surreptitiously obtained out of the king's *custom-house*, the crucified body of Christ. And whoever the obreptitious and subdolous villain or villains were, it appears, please your honours, hard to find out or who has taken this same mysterious being to some unknown world, so that the marshal and sheriff of our sovereign's kingdom have reported at the bar of this court, on the first day of the trial, that the body of Christ is not to be found in this earthly dispensation.

And now, I humbly pray this court, to indulge me with this conclusion, in favour of my client, which is this, please your learned honours the judges and the gentlemen of the jury, only let the legal wisdom and knowledge, which I am fully persuaded this wise and enlightened court is in the full possession of, be applied to his case, as it regards men and things; and then you will grant, that if the prisoner at the bar, the high priest of the Jews, had only been blessed with a sane state of mind, and a rational capacity, that did not even pass the line of mediocrity of the multifarious throng; or, if your honours the judges please, and think a softer phrase would become the bar of this high court of law and inquest, I say the generality of mankind; and then the simple inference or common-sense conclusion, which I shall draw from the foregoing premises, is this: that the prisoner at the bar, who was the high priest of the Jews, at the time of the sad loss of the crucified body of Christ out of the sepulchre, was a person who had only reached the acme of bare common sense. Then, may it please your learned honours, Caiaphas, in the very nature of the case, must have been fully awake to his own interest, and saw that it lay so deeply imbeded and strongly identified in all the collateral circumstances of his high and ecclesiastical dignity, in which he was placed both before his own people the Jews, and thousands of wise and shrewd Greeks and Romans.

These few very imperfect remarks, please your honours, when I consider the magnitude of the cause I am endeavouring to vindicate before this enlightened bar, I shall leave with your learned honours, the judges and the gentlemen of the jury, and all the legal gentlemen who this day constitute the forensick elements of the wisdom and knowledge of this high court of chancery, merely as a solution of the first head of my legal text, to wit: the circumstantial evidence, that the prisoner at the bar must naturally have been led to have done his share of holy duty, to secure and keep the crucified body of Christ in safe durance in the grave or sepulchre forever.

Thus the court sees, how widely I am led to differ from the attorney general, on the side of the crown, respecting the guilt of the prisoner at the bar. His learned honour was led to predicate my client's guilt, by some trite remarks and mere postulatory assertions, based entirely on an arena of sand, which is continually shifting its position in the foul waters, in the *river of presumption;* so that, please this court of impartial law and inquest, you see that his learned honour the crown barrister, was not able to prove by sound argument, a single allegation which he placed at the bar of this court against my client. For he had not a single irrefragable testimony to present against my client, so as to convince the court of the least shade of delinquency, in the full discharge of all the duties that devolved on the office and character of the high priest of the Jews, in his not taking sufficient care to prevent the escape of the crucified body of Christ out of the sepulchre. When, please this court, the States-general's keen forensick vision came down, vulture-like, on some dark spots, while at the same time his strong alfactory sense passed by all the *roses* and *white lilies* that lay within the purlieu of all the assiduous faithfulness of the high priest's words and acts, to well secure the crucified body of Christ in the sepulchre.

But I shall say no more on this head of my legal text; when the learned counsellor sat down; and the judge pointed to the dial of the court, which signified that the hour of adjournment had arrived: so the court adjourned to meet in this place the next day.



CHAPTER V.

The learned Counsellor, for Caiaphas the high priest of the Jews, renews and continues his plea from yesterday, at the bar of the high court of Chancery.

And it came to pass, that this high famed court of impartial law and inquest, met pursuant to adjournment, on the morning of the fifth day. And as soon as all the preliminary etiquette of the court were gone through with, the learned counsellor for the prisoner at the bar, rose and addressed the whole court, by presenting to it his high consideration, for the singular and special attention it had paid to his arguments on

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Figure 1. Justice with a drawn sword of Impartiality.
2. Truth weighing the evidence, that has or shall be given to the court on this trial.
3. Miss Philosophy viewing the heavens—and is overjoyed at the discovery of a system of worlds; when her enlightened mind draws this conclusion, that Moses and Christ were both ignoramuses in these things.
4. Carnal Reason pointing the finger of scorn at the cross of Christ.
5. The five Judges who try this cause.
6. The States-general taking his notes.
7. The high priest Caiaphas in the criminal's box.
8. The counsel for Caiaphas pleading his case.
9. The twelve jurymen in the box.

the preceding day. While he was expatiating on the first head of his text—although his long ratiocination on the legal points of civil law have but few attractions to the great mass of mankind, and no doubt it may in a great measure appear so to the junior classes of gentlemen and ladies in the galleries, who have been highly favoured with a Jewish and philosophical education. The natural vivacity of their minds would, of course, receive my legal reasoning on the abstract points of civil law, as insipid to their refined sensibilities—as an old writer observes, is the case of the white of an egg. But the solemn attention of this court, during the whole of the previous day, has deeply impressed my mind, that the subject has been more or less interesting; not only to old gentlemen and ladies, but also to young men and maidens. Therefore, I present to the whole of the spectators in the galleries—but more especially the junior class, my warmest acknowledgments for their patience, and remarkable decorum. And I pray the court to accept this morning my unfeigned thanks, for the profound attention which it has paid to my arguments on the previous day. The which favourable elements, of the wisdom, knowledge and patience of this court, almost involuntary leads me, as it were, humbly to forecast in my forensick mind, that I shall be favoured this day, with the same solemn and profound attention, while we are holding a solemn inquest over the dead body of a crucified man.

When the counsel turning himself to the judges and jury said—may it please your honours and the jury, I shall endeavour this day, to the best of my professional abilities, to place the second head or member of my legal text, with some few shades of law perspicuity, before the bar of this impartial court: that is, may it please your honours the judges, and the gentlemen of the jury, the presumptive ground that I shall this day take, for the vindication of my client, the prisoner at the bar's innocency—is this: first, to arrive at the true sense of the word or legal term *positive evidence*. Now the court well know, that the root or etymology of many

of our words and ideas, very often vary their sense, both in law and grammar, and even theology: so that many of our words bear a very different signification, as they stand related to, or are associated with other ideas, words, persons and things; which no doubt, please your honours, is the case with all the languages in use by all the nations of the earth.

Now, with your learned honours' indulgence, I shall try to explain my views to you, on the root and signification of the words *presumptive evidence,* by the use of one or two small similies, by way of illustration; viz: For instance: suppose that a merchant of Rome sends his ship to sea, with a valuable cargo on board; he wishes his vessel to make a safe and profitable voyage—and in order thereunto, he supplies his ship with sound spars, new rigging, sails and anchors—has his ship watered and provisioned well, and manned with an athletic and healthy crew—under officers of the first rate experience—well informed of all the dangers with which the seas abound, through which his ship, in her destined voyage, has to pass. Therefore, please your honours, the merchant has a justifiable right, with the danger of the seas only excepted, to presume in his own mind, from the foregoing outfits, and the strength and soundness of his vessel, in all that relates to maritime affairs, that she will make a safe and profitable voyage. This is the idea I have of the words *presumptive evidence,* whether in a good or a bad cause. But once more please your honours, as I wish to be fairly understood of what I mean by the presumptive evidence of the high priest of the Jews' innocency, of the loss of the crucified body of Christ out of the sepulchre. I shall suppose then, by way of illustration, that one of the eastern or northern provinces of the Roman empire is invaded; and that our sovereign lord, Tiberius, knows the military skill and experience of his generals, and the martial character and undaunted bravery of his army, in all that region of his empire; and that his troops are well supplied with arms, clothing and all other munitions of war; so that our much beloved

sovereign, when his discursive mind takes an excursive view of that quarter of his empire, he also, like the prudent merchant, is justified in the purlieu, or if your honours please, the court of his own mind, to draw this presumptive conclusion, from his own knowledge of the character and martial experience of his commanders, and all the minor officers of his army—and from the valour and strict discipline of his troops, and all other warlike supplies and munitions for a long war.

Is not, may it please your honours the judges and gentlemen of the jury of this court, our legitimate sovereign justified, in entertaining in his own mind, a strong *presumptive evidence,* that the invading foe, be it who or whom it may, will be either destroyed, taken, or at least driven out of his coast? So that your honours, with the gentlemen of the jury, may clearly see, that the signification of the word *presumptive,* is susceptible of more or less illustration, from almost every occurrence in common life, in mercantile pursuits, as well as in civil and military affairs—whether by sea or land. These two simple, but plain similies, which I have this morning placed before this court, are I humbly trust, sufficient to arrive at the legal signification and grammatical force of the words *presumptive evidence.*

And now, may it please your learned honours the judges, with the gentlemen of the jury, and all the other legal elements of this high court of chancery, having in my forensick sandals pursued the perennial current of law knowledge, and at last arrived at a legal solution of the words presumptive evidence, I shall therefore venture to augur, that this court clearly see, arises out of my client's personal knowledge, which he had at the time of the notorious words and acts of Christ, and even long before the sepulchre was robbed of his crucified body.

And please your honours, I humbly presume, that these things have not escaped through the valve of a treacherous memory, from the minds of your learned honours the judges, and the gentlemen of the jury of

this court, who have been so long highly famed, for so wisely and assiduously employing a large portion of your learned honours' valuable time, in hearing and reciprocating to each other, all the new and strange things, that have taken place throughout all the near and distant provinces of the empire; so that this dolorous catastrophe in the land of Judea, and noted city of Jerusalem, and the famous temple thereof, viz. the doctrine, works and miracles of Christ;—the great eclat of the same must have reached your learned honours' audibility.

Now, please this court, the new doctrine this man taught, filled the whole land of Israel with the most popular surprise; and at the same time elicited the most profound attention of all ranks of society; not only the plebeians or common people, but even the patrician part of society, among both Jews, Greeks and Romans, with a host of small and large satellites, that daily revolved round my client, the then high priest of the Jews. Therefore, the presumption, please the court, in my client's case, is this: that the prisoner at the bar, the then high priest of the Jews, must have watched Christ with a jealous eye—viewing him daily, spreading a spirit of effervescence throughout the whole of my client's diocess, over which he held an unlimited ecclesiastical jurisdiction.

Now, your learned honours are well acquainted with, at least, so much of the general arcanum of human nature, as to know, that rivalship, in either the profession of law or of theology, will at times elicit and even create in the mind, the painful waters of constuperating jealousy; but, more especially so, if the rivalship should arise out of some obscure character, presenting a transient coindication of himself before men, in order to individuate his person above the rest of mankind, or some low-bred character and daring adventurer, suddenly endeavouring to place himself on the stilts of politics, physic, law or theology. It would naturally lead us in our view of men and things, please your honours, by following no other guide than the polar

star of *common sense*, which will, no doubt, lead the mind of your honours, as it were, imperceptibly to glide off into this conclusion: that is, that such a plebeian person, and obscure character as Christ then appeared to be, in the keen theological eye of Caiaphas, my client at the bar of this court.

Now, please your learned honours, the words we articulate *presumptive evidence*, I shall now apply to my client's case, the prisoner at the bar. Therefore, may it please the court, these things in themselves, without the agency of a prompter, were sufficient, in the very nature of the case, to have fully awakened in the forecasting mind of Caiaphas my client, to put forth all the power he was in the possession of, as the pontifical orb, in the heavens of the religious hierarchy of the Jews, to have prevented the success of Christ, and keep him in the low ground, in the midst of his plebeian herd: to wit, his poor Galilean followers, and if possible from the gaze of the public eye.

And may it please your honours the judges of this court, with the jury, to benignly extend the longitude of your forensick charity to my client, and indulge him with the possession of a mind with a moderate degree of common sense; then, please the court, the presumptive evidence in the prisoner at the bar's case, would be this: that my client would act out all the wisdom, knowledge, and all other physical and mental capabilities he possessed, so as to prevent, if possible, the future success and rising glory of Christ, and his new but fascinating doctrine of *immortality*. I would, therefore, humbly ask your learned honours, the judges of this court, if it can for one moment suppose, that Caiaphas, with the theological telescope of justifiable jealousy, for the honour and safety of his national church, and the visibility of the nation, city, temple and religion of his forefathers, all spread before his thoughtful mind—while his keen eye is taking an excursive survey, of this young phosphorus or morning star of immortality, as this Christ called himself:—and then, please your honours, the prisoner at the bar not doing his full

share of holy and every other class of duty, which his high ecclesiastical functions and office so imperiously laid him under. No, please this court, it would be ten thousand times more likely, that Caiaphas, the prisoner at the bar, would fully act out the character of the wise and prudent merchant, I have already placed in your view, at the bar of this court, with regard to his ship: so that, please your honours, to have his theological ship, or rather national church, overhauled and well manned, under experienced officers, so as to outride the resurrection storm; so that the emersion of this star from the east, which would have a most wonderful influence on the land of Judea, and at the same time, overcast the religious hierarchy of Caiaphas, with clouds and tempestuous weather; and bring down such storms on his theological sea, that there would be great danger of his national ship (or rather church) foundering. I will, therefore, with the patience and indulgence of your honours the judges, introduce at the bar of this court, a short anecdote;—although, as a Roman civilian, I am duly sensible that it is in some degree irrelevant in the legal business of courts, to intrude on the former axioms and usuages of this highly famed and impartial court, and that my forensick functions and official duty, ought to admonish me, not to unnecessarily consume the time of this court, with *hear-say* testimony of this character. But, before I proceed, I shall inform your honours, that my client the prisoner at the bar, did not communicate the anecdote to me, neither did he authorize me as his counsellor, to make the statement to this high court of law and inquest, lest it might exhibit the errata of his words and acts. No, please your learned honours, I obtained it from another source. The anecdote is this: One day, as my client, Caiaphas, was sitting in the midst of his friends, in the city of Jerusalem, news was brought to him by his servants, of some of the strange works and miracles of this Christ; (whether true or false, please your honours the judges, with the gentlemen of the jury of this court, I shall not undertake to say; nevertheless, your wisdom

and knowledge, of what belongs to the profession of law, well know, that it is not the province of a Roman civilian to decide; but the case alluded to is as follows: And when the prisoner at the bar heard of the works of this Christ, he gave such deep groans and distressing sighs, which at last issued forth the struggling foetus of his labouring mind, in this dolorous theological dirge, to all the pious satellites as they revolved round him, in the city of Jerusalem; when the tremulous sensation of his mind, was somewhat like that which undulated the solid ground, during the shock of an earthquake. His words, please the court, if the report be true, are as follows: "What do we—holy brethren! for this man doth many miracles." When my client went on to observe to his obsequious servants, that if we dont put a speedy stop to this morning star, that has just made his emersion from the chaotick darkness, that had so long spread a cymmerian shade over the moral world, he was fully persuaded in his own mind, that the subdolorous and deleterious effects would be, that the mighty Romans will come and put us all out of our pontifical and other theological offices.

I have, please your learned honours, just glanced at the words of my client, merely to show, that by way of placing the grounds of the presumptive evidence, not on a mere postulatory base—no, please your honours; my object this day, in the expose I have made of my client's imbecility on one occasion, is merely designed to show the court, that the prisoner at the bar was not asleep, nor insensible of his danger; but manifested a strong predeliction to do all he could, to arrest the premature growth of this young theological fig tree; or, if the court disapproves of my natural figure, I shall say, the public career of Christ. Therefore, dropping for a while my trope ideas, which the court may conclude is not so well calculated to instruct the great herd of mankind, especially the plebeian spectators, who this day fill the aisles of this court; I shall therefore, please your learned honours the judges, pray the further indulgence of this court, while I draw this conclusion:

that the popular doctrines and reported miracles of Christ were of such an imposing character, as were well calculated to excite the dormant fears, and rouse every latent spark of holy jealousy, in my client's mind; and also wound his tender theological sensibilities, in the most vulnerable and delicate part; so that the court may clearly see, that Christ's public career was not only calculated to admonish him of his danger, but excite him to exercise the utmost vigilance; while the holy fire of his theological jealousy, was still burning on the altar of his devotional heart—in a flame of almost unsufferable durance: as my client was continually more or less distressed, with hearing the fame of the words, and the reported miracles of Christ; who was daily going in his pedestrious journies, through Caiaphas' vast diocess; constuperating his theological atmosphere, and spreading a spirit of effervescence among his people. These things were sufficient in themselves, to create, without the agency of a prompter to whisper into his sacred ear, and give him timely warning of the impending danger; not only for himself, but also for all the great and lesser satellites, that daily revolved round his holiness, as the primary orb in the theological heavens of the Jews religion.

And now, may it please your learned honours the judges, of this high court of law and inquest, to further indulge the defendant's counsel to add, in addition to the remarks I have advanced as the *presumptive* shades of the innocence of my client, as it regards this lamented loss of the crucified body of Christ out of the sepulchre. I therefore wish to enlarge by a few more levies, on the patience and profound attention of this court, on all the points I have laid down on the presumptive doctrine of the defendant's innocence; therefore, the next thing I shall place at the bar of this high court of chancery, for your learned honours' high consideration, is the taunting, and at times even insulting language of that mysterious being, whose crucified body our sovereign lord, by some called the *king of terrors*, has so recently lost out of his iron-bound prison of death. I

say, please the court, that the almost invidious reflections of Christ against the prisoner at the bar, not only against his personal character, but his office, functions and all the mundane glory of my client, the high priest of the Jews. Christ's threatnings were very often accompanied with his artful and insidious innuendos; or, may it please your learned honours, the profound judges of this court of chancery, to be a little more chaste in my style, at the bar of this august court;—I shall say, please your honours, that his pugnacity of spirit, his invidious designs and insidious reflections, which that mysterious being in human form, was more or less in the daily habit of openly insulting the prisoner at the bar—giving himself, as it were, an unbridled liberty to that vibrating member, called by the plebeian throng, the tongue.

It appears, please this court, that at certain times, this mundane, or as he called himself, an extra-mundane being—for if reports are in the least to be relied on, he had an amphibious nature, and declared that he was an aborigine of the physical and metaphysical worlds; or, please your learned honours, in the ruthless language of the lower orders of society, he belonged to the world of nature and spirits.

And please the court, as I have before said, this said Christ, gave the most plenary latitude to the oscillatory motions and pendulous vibrations of his theological tongue, by throwing out the subdolous threatnings and gloomy signs, in order, no doubt, to undulate the calm sea of the defendant's passions: painting on his new theological telegraph, as he went through the land of Judea, the streets of Jerusalem, and even in the temple; presenting to the view of all the people of the country of Israel, the dolorous hieroglyphics, which in their signification were portentous of the decline and downfall of the whole religious hierarchy of the Jews, with the honour and glory of Caiaphas along with the same; and also, the entire overthrow of his nation, city and temple.

And now, may it please your learned honours the

judges of this court, with the jury, I have not been placing at the bar of this court things that are mere postulatory in their character, or things I have assumed without a solid base to rest my arguments upon, in order, may it please your honours that I should place myself in a state of nudity at its bar—or at best, only shrouded in a problematical panoply, and so unfortunately fix myself on a postulatory pedestal at the bar of this court, being vulnerable in every part of my argument. No, may it please your learned honours the judges, and the gentlemen of the jury of this court of law and inquest, I have presented the foregoing remarks at the bar of this court, as a few shades of legal light, on what, I humbly conceive to be the presumptive evidence of Caiaphas, the defendant's innocency, as it respects the sad loss of the crucified body of Christ out of the sepulchre.

And now, may it benignly please this high court of chancery, to suffer me, most solemnly, in the name of of all that is honourable and sacred to a Roman civilian, to obsequiously and humbly pray this court, not to prematurely impugn my motives, which the language of my plea has this morning presented to the legal reflections of your honours; so that I shall iterate my prayer, and even beseech their learned honours the judges, and jury of this supreme court of law and inquest, not to pre-judge the prisoner's counsel, as fostering in the purlieu of his forensick mind, any latent design to unnecessarily consume the valuable time of this court. No, please the court, although my professional duty onerously leads me to place the second head of my legal text before the bar, not merely to charm the volatile fancy of the juvenile spectators, in the galleries of this court;—no, may it please your learned honours, I have no time to indulge myself in departing from the free use of prose language, only when I judge I can use figurative with more force, in order to charge the mind of this court, more deeply and lastingly with the subject. Therefore, I shall gratuitously take it as granted, that your honours will be-

nignly indulge the counsel for the defendant, to humbly place before the legal vision of this supreme court of law and inquest, that the truth of my remarks, notwithstanding they may appear at times to have only a sandy or shifting foundation to rest themselves upon—being, as some may suppose, merely, if not altogether problematical in their shades of evidence. And please your honours, I make no doubt, but my remarks and arguments appear at times to be at least a little irrelevant, in our courts of judicature, or rather too fugitive in their nature. But, may it please your learned honours to indulge me to state at the bar of this court, by way of extenuation, in my free use of allegory, in the first place, that I conceive this singular cause, now pending before this solemn court of chancery, of all trials that ever have, to this day, been brought before the bar of any court, since law and courts of judicature were known to the sons of men, to be the most momentous.—Yes, may it please your learned honours, on the issue of this trial, rests, as on a colossean pedestal, whether the great family of mankind are a race of *immortals*, or only earthly beings: seeing that their immortality is so interwoven with this trial—and by an adhesion, which all the most insidious logic which the human mind is master of, cannot cut the complicated knot asunder;—its tenacity is so cohesive in its grasp, that Hercules himself could not break its hold; that is, please this court, whether the crucified body of that mysterious being in human form, called Christ, was by his disciples or any other unknown agency, stolen out of the sepulchre. For if this report be true, then I solemnly aver, at the bar of this court, that the whole of mankind have no other solid hope under heaven, derivable from any other source or quarter, of an indubitable character, to rest the sheet-anchor of our hope upon.

But, may it please your learned honours, if that mysterious being, who is called Christ, went out of the dark dungeon or old *custom-house* of death; or, in unfeigned language, went out of the sepulchre by some supramundane, or what his followers call divine power;

then, and in that case, the gods have set their broad seal to the truth of all his miracles and doctrine. This, the court will no doubt grant, is a simple but fair conclusion.

Seeing, then, that the cause now pending at the bar, involves the general and eternal interest of all the great family of mankind, with the onerous interest of two worlds; I humbly presume, therefore, that the court will benignly pardon the liberty I have taken, in assuming, in some small degree, the office and functions of a theologian at its bar.

I shall now, by the indulgence of this high court of law and inquest, proceed with the shades of my client's innocence, in a further development of the second head of my legal text; that is, the presumptive evidence of Caiaphas; being entirely innocent of the loss of the crucified body of Christ out of the sepulchre. In the first place, it onerously devolves on me, in the faithful discharge of my duty to the cause of the defendant, who is in durance, as a prisoner at the bar of this court, to inform your learned honours and the gentlemen of the jury, that the notorious language, and insulting sayings of this Christ, associated with his ruthless manner of communicating his ideas, in the presence of the humble and obsequious servants of Caiaphas, the high priest of the Jews—whenever, please your honours, he sent any of them to demand of this mysterious being a sight of his official credentials, and to let them see his theological diploma from the God of Israel. Or, please the court, to use language of my client's verbation, a sign from heaven.

Now, please the court, suffer me to place his aggravating replies to Caiaphas and his servants, which were in substance as follows: to wit—that no categorical answer [nor any official, or authorized sign shall be exhibited, in the theological heavens of the national hierarchy of the Jews' religion] should be given them, but the hieroglyphics of one of their old prophets. And in order, please your learned honours, that I may not keep your minds in suspense any longer, I'll give to the

court, Christ's own words verbatim: "An evil and adulterous generation asketh for a sign from heaven; but no sign shall be given unto them, but the sign of the prophet Jonas:" for as Jonas was three days and nights entombed in the body of some sea monster, so this said mysterious being, who was called Christ, declared to my client and his servants, that he should descend into the dungeon of death, or the bowels of the earth, for three days and nights; saying, at the same time, in the most insulting language, [in the view of my client] referring to the case of an ancient city known by the name of Ninevah; and in a kind of sub-dolorous irony and sarcastic reproach, informed the servants of Caiaphas, that the men of Ninevah shall rise in judgment against Caiaphas and his people. When this said Christ had the further temerity to declare, in a note of solemn attention—Behold! a greater than Jonas is here.

When, please the court, this said Christ continued his impugning and irascible language, by reference to the lady-like [but with all due deference to the finer sensibilities of the more delicate part of creation,] aspiring ambition, and unboundless curiosity of the first lady in the ambrosial drawing-room of a mundane paradise—that is, please your honours, the excessive curiosity of a southern queen, who came as the Jewish writers inform us, a long journey, to see the glory and hear the wisdom of their so highly famed Solomon. When this said Christ exclaimed, in the midst of his disciples, or twelve ministers of state, [not indeed, may it please your learned honours, wisely as I should have forecast in my mind, had I been about setting up a new dynasty, of either a civil or ecclesiastical system of government among men. But, may it please your learned honours, that instead of going to either the Hebrew, Greek and latin colleges, in order to make a wise and judicious choice of persons, of the most profound erudition, in all the sciences of the augustean age—and to have selected such men as had taken the most excursive survey of men and things—and whose

minds, by the most plenary possession of all the elements of the three cardinal languages, that were in public use in the Roman empire, so as to clothe their ideas in the most classical language and pure style before that age; so famed for wisdom and knowledge, as the augustean age, was by some said to have been. But, it is my duty this day, to inform your learned honours, that this said Christ, contrary to all the wisdom and philosophy of the human mind, went to the waters of Galilee—that is, a small isolated lake, or rather a contuberous member of the river Jordon, called by the Jewish people the sea of Galilee. And please your honours, what a most wild, fanciful and romantic idea it was, I must confess, at the bar of this court, for any intelligent being of a sane mind, even as it were, to conceive the idea of setting himself up as the first or greatest of theological teachers, in this mundane dispensation! Certainly none but a wild enthuiastic fanatic, under the full acme of a theological fever, and who was naturally of a warm imagination—whose ideas rose, like steam out of the valve of a boiler, when he formed the idea of taking clownish fishermen as teachers of mankind.]

But, I must return, to give this court a few more of the sayings or words of Christ: When, please your learned honours the judges of this court, I am credibly informed, from a most indubitable source of veracity, that on a certain day, while some of the humble and obsequious servants of my client, by the illustrious names of Scribes and Pharisees, and [soul sleeping] Sadducees, were standing round this mysterious being, called Christ; when the steam of his imagination raised so high, by the fire of his enthusiastic zeal, causing the rapsody of his ideas to escape the valve of his theological boiler—and in these excursive flights of fanatic fancy, in one of his allegorical notes, he pitched his words on the martial legions of the Roman army; which may it please your honours, this said Christ boasted to the servants of the high priest of the Jews, the defendant at the bar of this court, when he should clothe himself in a lion's dress, and said: that the mighty legions

of the Roman army were in obsequious waiting for the nod of his head, and shaking of his majestic mane—and the roaring of his imperative voice, to go and put my client, and his servants and friends, out of office. And, please your honours, his language was so awful that day, I must confess, that my forensick tongue almost refuses to pronounce the same, although we do not always use the most chaste words, which the elements of human language do so plenarily provide a lawyer's tongue with; yet, may it please your honours, the judges of this court with the jury, that for me to literally express his awful vocabulary, to the servants of Caiaphas, does almost lay me under a sanitary quarantine, or else a kind of modest embargo; so that it is almost ready to deter me from presenting his unclassical style, at the bar of this learned and profound court [of infidelity.] But, may it please your honours, you all well know, that our profession very often subjects our civilian sensibilities, to great mental pain and distress, in many cases of litigation and moral turpitude, which our calling often subjects us to hear.

I have made this statement to your learned honours the judges and jury, and in the presence of this whole court, as a kind of prefatory apology, before I place the language that this wild theologean did present to the pious audibility of the obsequious servants of my client, the then high priest of the Jews, a few days before the loss of his crucified body out of the sepulchre.

I will now, please the court, proceed to give his words verbatim, which are as follows: "Fill ye up then the measure of your fathers, ye serpents, ye generation [or rather nest] of vipers! How can ye escape the damnation of hell?"

Thus the court may clearly perceive, on the broad principles of common sense, that the repeated insults that my client, Caiaphas, more or less daily received, either in his own person, or else through his obsequious servants, were, in the very nature of the case, sufficient to put his holiness on his guard. And at the same time, looking through the telescope of laudible jealousy, at

the lofty telegraph on the mountains of Israel, with its glaring hieroglyphic, forewarning my client of the danger of his national Church, with the finger of common sense directing his keen theological eye, to look out for the rocks, shoals, and breakers ahead, if the crucified body of Christ should, by any agency or means whatsoever, find its way out of the sepulchre.

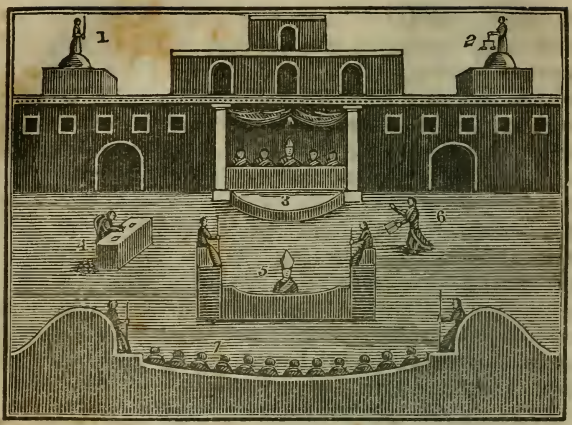
And now, may it please your learned honours the judges, with the impartial jury, in the solemn box before the bar of this court of law and inquest, I shall view it from the deep impression that rests on my mind, of your honours' wisdom and knowledge—of the vast arcanum of human nature; and being guided, I shall now presume by the helm of your forensick conscience, and the polar star of *legal rectitude*, directing your judgment; so that I am almost involuntarily led to presume, that your honours well consider my views, of the *presumptive evidence* of the prisoner's innocence, in the loss of the crucified body of Christ out of the sepulchre, by this high court of chancery, as gratuitously granted.

And may it please your honours, Does this impartial court believe it to be possible, in the nature of the case, that is now passing under your view, that Caiaphas, the then high priest of the Jews, with all these insulting and aggravating sayings, and insidious remarks; with the deleterious threatnings of Christ whistling through the *royal rigging* of his prenominating, or, if you please, fore-casting mind—That is, if this court does, in all good conscience, believe, that Caiaphas was at the time of the robbery of the sepulchre, in the possession of a sane state of mind—Then, may it please your learned honours, the impartial view which I have this day given the court, of the whole range of the *presumptive evidence* of the prisoner's innocence—your learned honours the judges, with the jury, will no doubt benignly indulge Caiaphas, the high priest of the Jews counsel, to say at the bar of this court, that it were physically, morally, and theologically *impossible*, for any man, or set of men, thus circumstanced, to have in the least degree whatsoever, neglected his or their duty, in

not paying the fullest attention to watch the sepulchre; so as to safely secure the crucified body of Christ, in durance forever. I am, as counsel for the defendant, [who is this day by the arm of the civil law of our sovereign realm, placed in the criminal's box, at the bar of this court,] bold to aver, that my client Caiaphas, the then high priest of the whole nation of the Jews, must have seen, that both his personal safety—his pontifical dignity, and theological functions, with his national hierarchy, were all, please your honours, at stake; and as I have once stated at the bar of this court, just ready to be ingulfed in a most tremendous and sweeping cataract, into the bottomless sea of ruin below, and be forever imbeded, under this new theological catastrophe, to rise no more.

These things, may it please this high court of law and inquest, I have in my imperfect, forensick language, thus thrown before your view. When, please your learned honours, I for one moment consider the magnitude of the subject, as I have before said, and the unbounded interest of the cause I have been pleading, both to day and yesterday, at the bar of this high court of law and inquest, in the presence of your learned honours the judges, and the impartial jury, and all the other law elements, which this day constitute the legal wisdom of this high court of chancery; I now, as in duty bound, tender to this intelligent and impartial court, my highest consideration, for its respectful and solemn attention this day, while I have been placing, in a kind of legal prospectus before its bar, the second member or head of my legal text; that is, the presumptive shades or evidence of my client's innocence. I shall now say no more on this head of my forensick text.

And it came to pass, that when the counsellor had sat down, that the chief judge rose, and signified to the court, that the hour of adjournment had arrived. So the court adjourned to meet the next day.



CHAPTER VI.

The sixth day of the trial of the robbery of the sepulchre of the crucified body of Christ, as it has been reported ;— first, by the watch ; secondly, by Caiaphas the high priest of the Jews, to this day ; and confirmed by Free thinkers, Philosophers, Deists and Atheists, of modern times ; who all profess to believe, that the crucified body of Christ was stolen out of the sepulchre, under, or during the interregnum of a trance, by the subdolorous agency of his disciples.

And it came to pass, that the court of Areopagus, or high court of law and inquest, met pursuant to adjournment, at rather an early hour on the morning of the sixth day. And the five judges, with the jury, and

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Figure No. 1. Justice with a drawn sword.

No. 2. Truth weighing the evidence that has or shall be given into this court, during this trial.

No. 3. The five judges who try this cause.

No. 4. The States-attorney taking his notes.

No. 5. The high priest, Caiaphas, in the criminal's box, before the bar of this court.

No. 6. The counsellor who pleads the cause of Caiaphas the high priest of the Jews.

No. 7. The twelve jurymen in the box.

all the other learned gentlemen of the bar, having arrived and resumed their seats; and when the usual forensick comity and law formalities of this high court of chancery were all performed, the learned barrister, for Caiaphas the high priest of the Jews, rose, and in a lucid manner, which was highly entertaining, by the melodious intonations of a flexible voice, gently flowing down the oral streams of his usual eloquent style; which, by the force of his persuasive reasoning, carrying all before him into the great sea of his law knowledge; when, with a graceful display of civick humility, he tendered his high considerations and most profound homage, to the whole court, for its solemn attention on the two previous days of his pleading. And said, may it please your learned honours—my professional duty and legal obligations to my client—under, I trust the steady helm of my conscience, and the Magna-Charta of Roman law, as my compass, and truth for my polar star—while I was endeavouring to place the two former heads of my legal text, before the bar of this high court of law and inquest, which were the circumstantial and presumptive evidence of my client's innocence. And, may it please your learned honours, the judges and gentlemen of the jury, I this morning experience the most plenary assurance in my own mind, drawn from the favourable signs which I saw the two preceding days, in the calm and patient lineaments of all the countenances of this court, in the indulgence which the whole index of the court has manifested towards my defence of the prisoner's words and acts, which had any bearing on the subdolorous loss, the nebulous empire of death had sustained, by the late robbery of the sepulchre of the crucified body of Christ. Therefore, may it please your honours, I shall, from these favourable omens, with which I have been indulged by the profound attention of this court; so that, please your honours, I am, as it were, involuntarily led to take it as gratuitously granted, that I shall be further indulged with its most serious attention to day, while I shall proceed to embargo this court, with the last levy

from my legal text, on its patience, in the defence of my client's innocence, which I have pledged myself to the court to finish this day, if possible. Therefore, in the consecutive order I have fixed in my mind, for the elucidation of my subject, is the third and last member of the text, which will occupy the court's patience this day, which your honours, by reference [no doubt] to the notes you have taken of my proposed plan, in pleading the cause of the prisoner at the bar. Caiaphas the high priest of the Jews, your honours will remember, is the positive evidence my text binds me to present to the court, of the defendant's innocence, of the loss or escape of the crucified body of Christ, as the case may be, out of the sepulchre.

Therefore, may it please your learned honours, before I enter on the ground of the argument, it will, I humbly presume, be necessary for me to give the court a short elucidation of my views, of the signification which the words convey to my mind, of the legal term, positive evidence; and I do not know, please your learned honours, whether it is within the province of my professional talents and mental capabilities, to give the court a better paraphrase on the legal term and grammatical signification of the words *positive evidence*, than one I perchance met with, in a certain old writer, [by the name of John] which is as follows: "That which we have heard with our ears; that which we have seen with our eyes; and that which our hands have handled, of the word of life." I shall not, please your learned honours, with the gentlemen of the jury, as a Roman lawyer, undertake to elucidate or define what the writer means by the idea or phrase *the word of life:*— therefore, be his object what it may, which he had in view, I shall pass it by, and only trouble the court with the collocation of his words, and his concise arrangement of the most cardinal senses of our physical nature, which this author has called forth into the theological field of positive evidence. And I pray the court to indulge me to call his little auxiliary triumvirate army of ideas, into the legal field of evidence, before the bar

of this court, the which may be applied, with the most legal safety, in any case whatsoever, at the bar of this court of law and inquest.

First, then, may it please the court—it appears to my view, that *positive* testimony can only be received as valid, at the bar of this or any of our courts of civil law, from the witness having heard, please your honours, distinctly the words of the accused, in his individuate person, without there being a wall or any other partition or opaque body, between the witness and the accused. This kind of testimony, from the wise adaptation of these three cardinal senses, to all our law acts, and the constitution of our physical existence, in our courts of jurisprudence, from the imposing law of sheer necessity, we are constrained to receive as *positive evidence.* Secondly, the writer alluded to, in his elucidation of the character of positive evidence, pointedly marks that of vision. For instance; may it please your honours, the witness sees with his eyes, the accused do an act of violence, against the person or property of the plaintiff—or in an obligatory sense, sees the accused sign his name on some obligation to the plaintiff—or receive the plaintiff's money—or by any other physical act, which, please your learned honours, comes within the wide circle of our physical nature, to perform against our neighbour, either in a good or bad sense. Therefore, according to the exposition of the writer, we find that all our courts of civil law, are under the same imperious necessity, to receive that character of legal testimony, which arrives from our sense of vision. The third class of positive evidence, which the foregoing writer alluded to has given us of sure testimony, to be received as legal in all cases of evidence in legal transactions is, please your honours, tangibility, or if the court pleases, the sense of feeling to which the author referred, has expressed in these words: "that which our hands have handled of the word of life." This last class or grade of positive evidence may, please your honours, in a vast number of the affairs and legal transactions of

mankind, our sense of tangibility may, with no small degree of propriety, be denominated the superlative degree of positive evidence.

And may it please your learned honours the judges, with the gentlemen of the jury, having given this high court of law and inquest this concise view and brief root, of what I consider to be the natural and unsophistical derivation of the words *positive testimony*, therefore, I presume, please your honours, that the imperious necessity, which the physical and moral laws of our present mundane condition, has by a power which appears to be infinately above our controle—which lays our transactions in civil life, as well as all our courts of civil law, to be more or less ruled, governed and decided by, at least, some one or more of the three senses, this antique author I have adverted to, for a legal solution of the idea of indubitable testimony.

And now, may it please your learned honours the judges of this high court of chancery, and the impartial jury, having arrived at the legal signification of the term *positive evidence*, I shall proceed, in the first place, to briefly endeavour to justify Caiaphas, my client's character, from all direct, or indirect charges, that the learned barrister, on the side of the crown, has with his usual ingenuity and vociferous eloquence, Demosthenes-like, come down with his thundering oratory, with a view of prostrating the mind of this court—just as if the oratorial muse had thrown open its wide flood-gates, and the rushing elements had formed a mighty cataract; so that the overwhelming waters were sweeping the views and legal judgment of this court, down into the constuperating vortex of my client's guilt, and irretrievable disgrace forever. That is, please your learned honours, the heavy charges that the States-general has preferred against the prisoner at the bar of this court; while his learned honour, the crown barrister, most onerously tried to persuade this court, that the prisoner at the bar, my client, and the then high priest of the Jews, had been most shamefully neglectful of some part of his professional and official duties; but,

may it please the court, that notwithstanding the studied intonation of his flexible voice, in order to overwhelm the court with a conviction of the defendant's guilt, and with, at times, his almost resistless current of law persuasion—so that at the first glare of his trite forensick reasoning, by the glossary he spread over many of the obscure and antiquated words, of the ancient laws of the Romans, and applied them to impugn the words and acts of the high priest of the Jews, whom we have in charge at the bar of this court. But let the court permit me to say, that this lofty forensick mountain in labour, viz. my learned antagonist, has only, may it please your learned honours, brought forth a forensick lamb, in a state of the most piteous commiseration of ratiocinating nudity; that is now playing about the base of the pillar of my client's innocence: but the puny strength, and delicate teeth of this little quadruped, [this allegory is designed to set forth the perfect imbecility of *carnal reason*, and pompous philosophy, against the claims of Christ and his gospel on all men,] or may it please your learned honours, in the use of marine vocabulary, the attorney general only raised a land or dry storm, over the horizon of this impartial court; just, your honours know, like a windy storm, in a hot summer's day; which the court very well know, only fills the lower atmosphere with dust and gloom; but not a solitary drop of rain, to lay the clouds of dust that arise, nor to refresh drooping vegetation, or saturate the parched ground, so as to cause pining nature to lift up its declining head with joy. And I make no doubt, but your learned honours the judges, and the gentlemen of the jury, well remember, that the transient effect which my learned opponent's dry storm had on this court—soon evaporated, and a clear air and serene atmosphere of common sense, filled this court again, and caused a re-action on the mind of the court, in favour of my client's innocence: viz. please the court, that there did not rest on the person and character of my client, either from his words or acts, the slightest shade of suspicion, during

the whole of that most subdolous catastrophe, of the dark interregnum, from the crucifixion, to the loss or elopement of the crucified body of Christ out of the sepulchre.

Therefore, these things, please your honours, it shall be my duty obsequiously to place, this day, at the bar of this court, in the consecutive order of my plea, in favour of my client's innocency; which I have marked down in short hand, in the notes I hold in your presence; so as to bring them forth in due season, as the positive signs of my client's innocence; which I shall undertake to prove, from mere matter of fact, indubitably predicated on the notority of the words and acts of the defendant, Caiaphas, the then high priest of the Jews, in the city and temple of Jerusalem, at the very time the Roman guards reported, that the most notorious and daring act of irreptition, had been made by the disciples of Christ, on, may it please your honours, the royal custom house of sin and death, (by some called the old prostrating king of terrors.) So that, during the intervening period, from the crucifixion to the dread alarm, which the loss of this deathly merchandize, that had been but the day before so securely bounded by two of the most reputable and responsible characters for security in the Roman empire, to wit: may it please your learned honours the judges, and the gentlemen of the jury, of this high court of law and inquest—the two able and creditable sureties to which I refer the court, are the nails of his cross, and the deathly blade of the soldier's steel spear, with which the prisoner at the bar did, it is said, in conjunction with his civil and military colleagues, Pilate and the centurion, to all human appearance, most securely bound this young theological enemy, in the old iron-bound custom house of death.

And now, please the court, suffer me to most devoutly and humbly ask your learned honours, if your minds are calmly and patiently desirous to hear my specifications, which I have prepared to present before the bar of this intelligent and enlightened court? Therefore, may it please your honours, I this day experience a full

assurance in my own mind; that the old adage close in satisfy the most skeptical -that "a bird in the hand of rectitude, throughout the bush of immortality;" or action; to wit: plea of mere ideal or imaginary beings. ment of the crucise your honours, he came out of his chre. Therefaid off his holy vestments or sacerdotal such an enl and went to work like a wise man;—just like it is this who our forecasting or auguring sages say, anteced se up about the eighteenth degree of the longi- impart of descending time—who shall limit their re- from ches to things that are more immediately associa- tary with this present dispensation.

ple And now, please your learned honours the judges, to d the gentlemen of the jury, it is in my power to in- form this court, that my client, instead of being a hot- thaaded enthusiast, had, please the court, his mind rich- lal imbued, and his person and faculties highly cultiva- du d—and even richly embellished with all those anc anches of Jewish learning, in theology and other use- casl sciences and knowledge of men and things, which plea imposing dignity of his office, and the altitude and my ry of his national church, required; and which, also, vast functions of his pontifical office called for at his the ons.

court, ing then, please your honours, that my venerable about to as in the most felicitous possession of all neces- retrograde lom and knowledge, with a full share of physi- co-ordinate ental capabilities, necessary to sustain the sick saty of his sacred person, office and character—he plemust have done his duty.

bu And I pray the court to further indulge me, as the the gentlemen Caiaphas the priest of the Jews, at the time court of law and inquest, he, to enter into the secret rience the most entire confidence in me your honours, it court will, as all our judiciary courts in the Roman of the empire do, uniformly indulge the defendant's counsel, in his last plea to the cause he undertakes to defend, to have the privilege to bring to the view of the court, all the cardinal points in the arguments of his former pleading. And may it please your learned honours,

Phœnix, out of the fire and smoking ashes of this strange nebulous phenomena, of a states prisoner breaking through the massy walls of the bastile of death; or, if the court please, in other language, out of the consequences of Christ rising from the dead. When, please your honours, the high priest, the prisoner at the bar, took an extensive survey over the descending longitude of time, and with his theological penetrating head, he would very naturally draw this conclusion: that the grand basis, on which the colossus of christianity, with all its assumed magnitude rested, would be the doctrine of the resurrection of Christ from the dead. And should it, through any act of delinquency or remissness, on his part, give the disciples of Christ, or any other human agency, the least opportunity to remove the corpse of Christ out of the sepulchre, and then report to the world, that Christ their master rose from the dead; so that whether the report were true or false, yet the deleterious effects and baneful consequences, that might arise, would produce a most powerful reaction on Caiaphas' character, person, and the national glory of his religious hierarchy.

This, please your learned honours the judges, and jury of this high court of law and inquest, would certainly have been the simple, and true cogitations that would naturally exercise the forecasting mind of the prisoner at the bar, during the short period of three days:—being the definite time, in which Christ, who was the avowed rival of Caiaphas, before his death notoriously declared to my client and his servants, and through them to the whole world, that this single transaction, should be the grand test of his claims to the Messiahship of the Jews; as well as his higher claims, of being the only true Saviour of all the nations of the earth.

And please your honours, does this court believe it to be possible, that my client, the high priest of the Jews, with this full prospective map of future consequences, in ages to come, spread before his mind; and for argument sake, I will only place in his hand a ple-

beian telescope, with the dull glasses of common sense; the same smoky glasses would very naturally lead the prisoner to see—and not only so, but to forecast in his priestly mind, that the boasting of Christ, about the enlargement of his kingdom in this world, and the diffusion of his new doctrine among men, rested in a great measure, on the clearness and strength of the arguments, and irrefragable current of open testimony, which the loss of the body would give to my client's enemies; the which would enable them to accompany, co-ordinately, with the most indubitable weight of evidence, and open the door for them to proclaim to the world, by a great cloud of living witnesses, if the body of Christ should obreptitiously, by the agency of some subdolous foe, find its way out of the sepulchre; and then be reported to the world, by his friends and disciples, *that Christ rose from the dead!* which would open the portals of credulity so wide, before the lower orders of mankind, that all the unphilosophical accounts of his doctrines, marvellous works, and miracles, which his friends and disciples would, in case his crucified body should, by any daring act of some adventrous foe, be surreptitiously obtained from the sepulchre, before his own definite time of three days should have expired; and then the friends and disciples of Christ, go throughout the world proclaiming to all mankind, that Christ their master rose from the dead—and that he performed in their presence, all those wonderful works, so contrary to human reason, and the natural philosophy of our minds.

May it please your learned honours, the judges of this court, to hear me patiently. But, the wise reflections of my client, the high priest of the Jews' mind, did not rest here, nor stop at the half-way house of future consequences. But Caiaphas my client, wisely placing the glasses in the telescope of his theological mind, at proper distances, so as to bring future things, with their consequences, a little nearer; when his holy and pre-excogitating mind, more clearly saw, that the volatile impression and transient novelty, which the re-

ported miracles of Christ [whether true or not,] did not in the least degree affect the validity of my remarks: which are as follows: That the solemn impression, which for some ages, the doctrine and reported miracles of Christ, at first made on the minds of vast multitudes of his poor followers, would, by the descending longitude of time, lose much of their efficacy and pristine influence. And not only so, please your learned honours the judges and jury—my client, no doubt, forecast in his own mind, that there would most certainly arise, in process of time, a thousand little discrepancies among his numerous followers, in the obsequious imitation of the queen of night, the silver moon. I say, please the court, would be very liable frequently to change its face, and the theological shades of its once fair complexion, and all the other theological lineaments, in the countenance, nature and official character of Christ. But not so, may it please your learned honours the judges and the gentlemen of the jury, of this high court of chancery, with respect to that most awful [for Jews, Deists and wilful sinners of every grade among men,] and deleterious catastrophe of the said loss of the crucified body of Christ out of the sepulchre, or the resurrection of Christ from the dead. This report, may it please the court, whether true or false, as I have often stated before your learned honours; although I am fully sensible it is not a lawyer's business to discuss, at the bar of our courts: yet my client, Caiaphas, foresaw, that if such a report should get into the world, by the agency of his friends and subdolous disciples, under the nebulous canopy of the night, irreptitiously find its way into a world [that is said to love darkness,] with any degree of success—then, as I have before said, the re-action would be nearly the same on my client's person and glory.

Andmay it please this court, it was on this single point, that Christ, the great competitor of my client, has fixed his legitimate claims to the true and lawful Messiahship of the Jews. Therefore please your honours, it was on this point of the theological compass, that

this great opponent of my client's person, office, and glory, that the aforesaid Christ, in the most full and unequivocal sense, which human language is capable of, gave my client, Caiaphas, clearly to understand, that he should cause himself to be portrayed on the new telegraph of his gospel, so to be seen and read by all the nations of the earth, as the rising phosphorus of *immortality;* or, in the use of such pompous vocabulary as this: "I am the root and offspring of David, the bright and morning star."

Thus this wise and learned court may clearly see, that this decided opponent of my client, Caiaphas, the then high priest of the Jews, had certainly placed himself on the stilts of ambition, as the primary orb in the new kingdom of his boasted Messiahship—and as it were endeavouring to concentrate the most incontestible arguments, in favour of his high claims to the office of the king of the Jews. These sayings and declarations of Christ, please the court, were so well, and permit me to say, notoriously known in the city of Jerusalem, at the very time Pontius Pilate wrote these pompous hieroglyphicks, which my client so very obsequiously and humbly prayed the Roman governor, to transpose the superscription, and write the title in his own category, so as to make Christ his own accuser; which runs thus: "But that he said, *I am king of the Jews.*"

But, please your learned honours the judges of this court, the Roman-like bold and categorical reply of the governor, was—"Pilate answered, What I have written, I have written." The writing of Pilate, certainly was the most singular accusation, that ever was placed over the head of any criminal, since men were known to have existed on the earth; in that it did not declare nor specify, the least charge nor crime against the malefactor;—but the very contrary was the case; for Pilate wrote an *honorary title* in these words, in the three most cardinal languages in the Roman empire, or even at that day, in the whole world—"*This is the king of the Jews!*" So that the court may clearly see, that in the dernier issue or final event of this subdolous cat-

astrophe, to wit: that in case this strange story, of the resurrection of Christ from the dead, should turn out to be true, it would give the most decided testimony in favour of all his acts and doctrine.

But I must candidly confess to your learned honours, that my heart does most cordially detest every latent idea of man's accountability, to the claims of any theological teacher under the sun. And I have not the least hesitancy in my mind, but my anti-theological views, fully accord with the views of your honours; and that it is the private sentiments of all the gentlemen of the bar; [of this court of Infidelity.] Your honours well know, that we civilians, see fit for wise and prudent purposes, to keep our philosophical dislike to revealed religion a secret, by wrapping it up in a napkin, and then carefully lay it away within the drawing-room of our minds.

I gratuitously experience a hope, that this court will pardon this solution of my views of theology, in the aggregate; as the discussion of the subject of religion, I well know, please your honours, is repulsive to the ear of a civilian at the bar of any of our civil courts of law. But as your honours also well know, this very singular trial, from all its physical and mental features, so imperiously involve the subject of theology so that I have had in pleading my client's cause at the bar of this high court of law and inquest, to use the words *Death, Heaven, Hell, Christ* and *Immortality,* very repeatedly; that this most dolorous of all subjects, under the canopy of heaven, has in a measure become somewhat familiar to my tongue. Yes, please your honours, and that is not all; the gloomy effects which it has produced, (for it has irreptitiously found its way) on my mind, as well as the vibrating member called the tongue, that the idea and image of Christ, is often before my mind—sometimes dressed in one of his pompous sayings; and then in another; that is, please your honours, at one time he seems to present himself to my view, with a number of those miracles, guarding him from the character of a deceiver of mankind;—and at

another, with a vast host of his wise and inimitable precepts, and sublime axioms, as being so very repulsive to the lineaments and other features, which common sense leads us to look for, in the plenary character of an artful imposing hypocrite. At other times his wisdom, and to all appearance, his more than human knowledge of nature, of men, and of things, passes for a few moments before my mind. Then the altitude of the imposing command he seems to have had, at all times, over the whole empire of the passions of human nature, with his self-possession, and self-command, is both wonderful and singular! so that when the category of his person passes before my mind, he then bares every legitimate feature of a teacher sent from God: so that, if there were ever a character on earth, in the which a halo of innocent glory, and a constellation of moral virtues were ever found located, in a being of human form, they appear to my mind, to concentrate in this mysterious being called Christ, combining all those divine qualities, spoken of; "whatsoever things are true, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things."

What a most inimitable growth of grace, and perennial spring of virtue, must the being, who fills all the veins, arteries, features and other lineaments, in the foregoing portrait of moral and sublime excellence, be, to support this colossus of supra-mundane virtue! But, may it please your learned honours, it would be a vain attempt for me, to try to gild the refined gold of Ophir; to give purer shades of whiteness and beauty to the lily; or to throw a sweeter perfume on the violet; add another softer hue unto the colours of the rainbow; or, with the *taper lights* of philosophy and human reason, to seek the beauteous eye of Heaven, in order to garnish and illustrate this inimitable portrait of moral excellence. May it please your honours, this Christ, since I undertook the cause of my client, Caiaphas, the high priest of the Jews, is oftentimes

passing before my view, even in my sleeping moments; which may it please your learned honours, the judges, and the jury of this court, I never experienced to be the case before, in all my past life; so that I can assure this court, that if I had known what I now do, his holiness, Caiaphas, the high priest of the Jews, would have had to employ some other counsellor. But, please the court, I have began, and I must endeavour to finish his cause.

But, I must return to the consecutive order of my argument, at the bar of this court: that is, should the disciples' report of the resurrection of Christ from the dead, be true—and that this said Christ, as one of his minions, by the name of Paul, says of him, in the following vocabulary: that he, the said Christ, shall be revealed from heaven, with an obsequious troop of his mighty angels, in flaming fire; taking vengeance on them that know not God, and obey not the gospel of our Lord Jesus Christ. Who shall be punished with everlasting destruction, from the presence of the Lord, and from the glory of his power. When he shall come to be glorified in his saints, and to be admired in all them that believe.

This, please your learned honours the judges, and impartial jury of this court of law and inquest, is, I must confess, the most awful language, I have ever read. And if Paul's avowed master, should in the final issue of his theological career, be able to sustain the fiery altitude of his burning throne, and lead in triumph his obsequious troop of mighty angels; then, and in that case, may it please your honours the judges, and jury, I must, with some degree of chagrin confess, that it will be a gone case with my client, Caiaphas, the high priest of the Jews, who forced Pilate to crucify him against the convictions of his judgment, that Christ was an innocent person;—and may it please your learned honours, I have some doubt whether we poor lawyers, will go free of his ireful displeasure; that is, always with this cautious proviso, that Christ rose form the dead. But, my humble prayer to our Gods

of Reason and Philosophy shall be, that they may benignly prevent such an awful and deleterious catastrophe, from ever being realized by us gentlemen of the bar; although a kind of dolorous chagrin sensation passes through my mind, and almost undulates the conscientious waters of my soul, while my pendulous tongue announces the fiery language to the audibility of this court.

And may it please your learned honours, the judges and jury, if the alarming and distressing tale, published by the eleven disciples and friends of Christ, of his finding his way out of the sepulchre, by an agency that is beyond the control of human beings, or what is commonly called his resurrection from the dead, be true—the consequence, please the court, will be this: That it would give such a solid cement to the individuate nature, and official offices of Christ, as shall eternally consolidate his embedment, in the eternal rock of the everlasting God of Israel: which of course, would form such a powerful adhesion, and physical union, of both the individuate and hypostatical natures of God and Christ, so that all the dislike of the Jews of modern times, and all the insidious risibility of the young phosphorus, or morning star, in the heavens of the Age of Reason, and pompous philosophy—however powerfully assisted with the deleterious ravages of time, could neither obliterate nor destroy one single trait of excellence, from the nature, character and glory of Christ. That is, please this court, if the report of the escape of Christ, out of the sepulchre, be true.

Your learned honours, the judges and gentlemen of the jury of this court, may now clearly see, without rising in logical capabilities above the acme of a wayfaring man, how simple the position, on which the whole truth of the revelation, which God has made to the children of men, rests its whole weight of evidence, and converges the whole force of its indubitable testimony, in favour of the truth of the christian religion; or the gospel of the Son of God, with his high claims

to the Messiahship of the Jews, and the promised Saviour of the world. All of which simply turns on this single point of the gospel; namely—may it please this court of law and inquest, Whether the disciples and friends of Christ, or any other subdolous foe, stole the crucified body of Christ, out of the sepulchre;—or whether Christ did, by his own supernatural power, raise himself from the dead. The magnitude of the subject is such, that this court will admit the relevancy of my tautologous remarks.

And now, may it please your learned honours the judges of this court, with the impartial jury in the box, to what a small point of the logical compass, is this long, but inflexible controversy, of eighteen hundred years, by this child-like, or simple way of reasoning and arguing on the subject—in this long dispute, between the christian, Jews and Deists. So that the court may see, that this simple rule of common sense, reduces the subject of contention, between the three grand divisions, which constitute the cardinal parties in this long protracted, but irascible controversy; namely—the Deist, the Jews, and Christian.

Why, please your learned honours, it appears to Caiaphas' counsel, just as plain and simple, as *two and two*, if you amalgamate or put them together, will make four, as Balaam observes in one of his letters. And now, please the court to indulge the defendant's counsel to apply this simple logic to the case of Christ rising from the dead; then the plain and self-evident conclusion, and at the same time, clear and safe inference that I shall draw, is this, please your honours, That if Christ did surely rise from the dead, then the glory of his person, the exaltation of his character, the rising grandeur of his Mediatorial reign, and the plenary establishment of his Messiah's kingdom, in favour of the Jews, in this present dispensation, will ere long most assuredly take place. Then will the glory of his person appear before all men, and human reason and pompous philosophy, be constuperated with everlasting

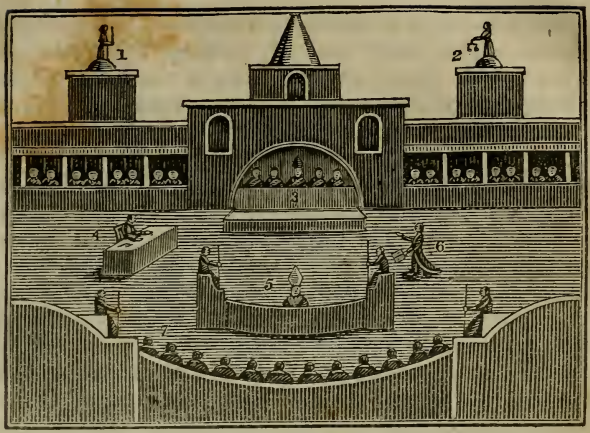
shame and moral disgrace, world without end: Amen, says the writer.

At which pause of Caiaphas' counsel, the chief judge rose and stated to the court, that he had once read an account of a certain great king, of rather a sombre complexion, that paid a friendly visit to a rural college, situated on the eminence of a lofty mountain. The college had but one student—when the king, who was a very great promoter of the sciences, had the philanthropic curiosity to visit the same; when he found the young student alone, and so deeply immured in his studies, that the young collegian had forgotten to eat bread for forty days. The king, viewing the cadaverous countenance of the student, and the lassitude of his physical powers, after he had ascended the aclivity of a very high mountain without any retinue, or even a solitary servant; he of course took nothing with him to attract the laws of gravity, so as to make the ascent more fatiguing to his royal highness;—therefore, in order to make manifest to his princely mind, the great progress this solitary abstemious student had made in his new but abstract science, of the theology of the soul's immortality. The king, in order to ascertain the full extent of his theological powers, for some reason best known to the philosophy of his majesty's sable mind, imperatively ordered the starving collegian, to command that the stones on the top of the mountain should change their physical nature, so as to become loaves of bread. When this young collegiate's answer to his sable honour was, "That man," as a certain writer has written, "shall not live by bread alone; but by every word that proceedeth out of the mouth of God."

But, please this court, this afternoon, the physical calls of nature has laid such an onerous embargo on our appetites, that with all due deference to the young collegian's sententious theological opinion, I declare to this court, that we judges cannot live on forensick vociferous sound, or the words of our lawyers alone;

but by every article that earth produces for the sustenance of man.

And as it is now the ninth hour of the day, I perceive the prisoner's counsel will not get through the defence of his client, by the sixth hour of the evening; therefore, with the advice of my associates, the four judges with me on the bench, I shall adjourn this court till to-morrow; so as to grant the counsel another day to finish his client's cause. When the court stood adjourned, to meet in the same place the next day.



CHAPTER VII.

The seventh day of the trial, of the robbery of the sepulchre of the crucified body of Christ.

And it came to pass, that the court of Areopagus, or high court of law and inquest, met pursuant to adjournment, on the morning of the seventh day of this all important trial. And after the usual preliminary forms of the court, were gone through with, the learned barrister, employed by Caiaphas to defend his cause, at the bar of this court, rose and said—may it please your learned honours the judges of this court, with the impartial jury in the box, having experienced a great degree of disappointment, in my not fully coming up to my promise, in finishing the pleading of my client's cause on the previous day, which lays me under the

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Figure 1. Justice with a drawn sword.
No. 2. Truth weighing all the evidence, that has or shall be given into this court, during this trial.
No. 3. The five judges who are appointed by the king to try this cause.
No. 4. The States-attorney taking his notes.
No. 5. Caiaphas in the criminal's box, before the bar.
No. 6. The counsellor who pleads for the high priest.
No. 7. The twelve jurymen in the box.

onerous necessity, of once more eliciting the profound attention of this court, while I proceed in presenting at the bar of this court, to day, some of the most alarming language of Christ, either to the prisoner at the bar himself, or else to his humble servants. When Christ, whom your honour, the chief judge, has branded with the appellative of a run-a-way, from his two bondsmen *the nails of his cross*, and the soldier's spear; that this Christ has said, in the most insulting language and notorious manner, that he would come, and that too without the gracious indulgence, and even the consent of my client, the high priest of the Jews; yes, may it please your honours, he had the provoking audacity, to publickly announce to my client, who was at that time the theological shepherd of the house of Israel, that he would come and cast my client (who was at that time the primary orb of the Jewish church,) to the earth. When this said Christ, calling himself a master in Israel, or Doctor of Theology; and at other times, both a sublime chymist and profound physician, informed some of the servants of Caiaphas, the high priest of the Jews, that he would so sublimate the whole of the gross materials of the Jewish theism, or rather the Law which Moses had given to the sons of Israel, about fourteen hundred years antecedent to my client's days; and with those sublimated materials, come at the end of only three short days. So that he would not exercise, either their physical or mental patience long, in deciding the only test, that he in his wisdom saw proper to give the Jewish nation, and with them the whole world of dying men, as the dernier evidence, that he was a teacher sent from God; with the most plenary wisdom, knowledge, power and authority, to do just as he pleased: and that he should execute judgment upon my client Caiaphas; and also, in proper time, upon all men. And in a kind of sublimate irony, by a wonderful turn he had, in the ready use of sarcastick language;—when, please your learned honours the judges of this court, with the impartial jury, this said Christ informed the prisoner at the bar,

that as soon as he had taken a short nap in the anti-chamber of the king of terrors—when, in the words of one Solomon, he exclaims to his friend, meaning what he in his pompous allegories set forth as his whole church, "I have put off my coat, [of my human nature, and laid the same in the dark dungeon of death,] how shall I put it on?" or clothe my cadaverous and crucified body, with the morning dress of immortality; in order that he might walk out of the anti-chamber of the palace of his sable majesty, with renewed vigour and comeliness; and then go into the drawing room of the paradise of God.

This being done, he informed the servants of the high priest of the Jews, my client, that he should take a few tools of the baser sort, which mostly consisted of some ignorant fishermen of the sea of Galilee; and that with these insignificant tools, as the old serpent himself would scarcely pick up from off the dung-hill of plebeian ignorance and poverty:—and that he the said Christ, would go very leisurely to work, and lay the foundation of a new theological dynasty; or what he in his pompous style called the kingdom of God. And that by his own personal strength, would support the whole colossus of his church, and bear the weight of this spiritual building on his own shoulders; and also place himself, as the grand key-stone, in the centre of the great arch; in order to bind this stupendous dome fast together; which as a theological canopy, would spread itself over the whole edifice of his spiritual kingdom; or, what he in the perennial current of his metaphors, called his Gospel church on earth.

And now, may it please your learned honours the judges, and the impartial jury of this court of law and inquest, as I perceive the strangers in all the galleries of the court are in anxious waiting, which I consider as a prompter to remind me of my duty to my client; and also the declining shadows of obreptitious time admonishes me, that the day of my probation, as well as the time which the court have allowed me to end my plea, in the defence of my client, is fast wearing off;

so that it is high time for me to place the *positive evidence* of the prisoner's innocence, of the sad loss of the crucified body of Christ out of the sepulchre, at the bar of this court.

Now, the first thing that I owe to the cause and interest of my client, this day is, I ask this court of law and inquest, whether Caiaphas the high priest of the Jews, the prisoner at the bar, did perform on this occasion his full share of duty? I answer the court that he did. When he went, please your honours the judges, and the gentlemen of the jury, in company with a number of his faithful servants to Pontius Pilate, the Roman governor of Judea, in the days of Tiberius Caesar; and that too please your honours, and I pray the court to pay particular attention unto this little cog in the theological wheel, which has a great bearing on the truth of the gospel of the Son of God: Caiaphas went, I iterate, while these alarming things were passing through his theological mind, as he stood clad in his pontifical robes, with his serious and portentious mind, eagle-like, soaring aloft with the penetrating vision of the vulture, flying over his theological heavens; while his sagacious thoughts were taking an excursive flight over the vast sea of future consequences; and at the same time, the high priest's mental vision was, no doubt, discursively weighing all the onerous responsibilities, which would devolve on him, if the body of Christ should elope out of the sepulchre; or, the idea of the resurrection of Christ from the dead, get out into the world.

These wise and timely reflections of Caiaphas, forewarned him of the dense and dark clouds, that would soon rise out of the escape of the body of Christ from the sepulchre, with the furious blasts which these clouds would send forth, and cause the undulated sea to run mountainously high, with the angry waves and their foaming heads, just ready to break on his person and office, and ingulf him with his church, city, temple and nation, in the yawning and enclosing trough of ruin, shame and disgrace forever. Therefore, may it

please your learned honours, the judges of this high court of law and inquest, with I trust the most impartial jury that were ever to this day seated in the jury box before the bar of this court—I can this day inform the court, that the prisoner at the bar, Caiaphas the then high priest of the Jews, in company with a goodly number of the dignitaries of his national hierarchy, went most assiduously, and let me add, faithfully to work;—First, please your honours, by wisely adopting the most judicious measures, and prudently executing the most cautious plans, that could be called forth on the spur of the moment. That is, please your learned honours, all the military, civil and ecclesiastical resources, were called into immediate requisition, that were, at the time being, within the vast range of the high priest's capabilities: when he, with the high dignitaries of his national hierarchy, went like the wise men from the east, unto Pilate, saying sir, we have seen this ominous star over the garden, and are come to guard the same, against the danger that threatens the escape of the crucified body of Christ, out of the sepulchre. When Caiaphas and his pious coadjutors, in the good work of guarding the repose of the dead in the silent urn, went to the Roman governor's palace and said; sir, we well remember all the pompous words and taunting boastings, of that wild enthusiastic character we have crucified—that he, sir, was in the daily habit of gratuitously throwing out among the good citizens of Jerusalem, and throughout the land of Judea; when, among a great number of his highly seditious threatnings, mostly clothed in some innuendoes language, in order, sir, of spreading a spirit of malevolence among the Jews, my people, against their lawful allegiance to the Roman government. But, be that as it may, I have come this day to inform your excellency, that one of the dark and most seditious designs of this great enemy to the sensual felicity of mankind, was contained in a singular threatning of this fanatick, whom you called, please your excellency, on the day of his crucifixion, *the king of the Jews.* And, no doubt, your excellency

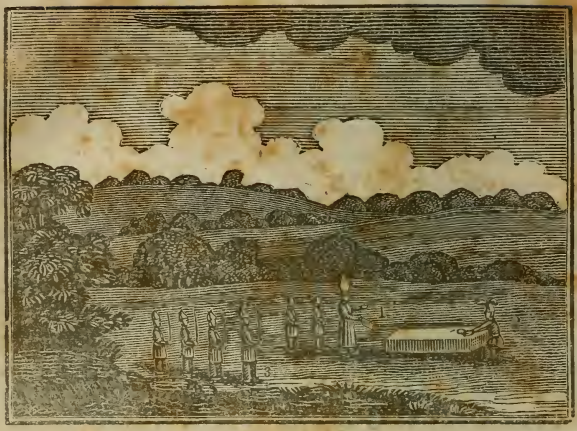
well remembers to this day, that I humbly and very obsequiously prayed your excellency, to a little transpose the accusation on his cross—and for your excellency to write, that this deceiver said, or called himself the king of the Jews; and that it was distressing to the nation of the Jews, for the governor to use the regal possessive, instead of the accusative case, in the title you wrote in Hebrew, Greek and Latin. But, your excellency no doubt, recollects, that you answered me with the acumen of lacedemonian style—that is, in categorical brevity, in these laconick words: "*What I have written I have written.*" When, may it please your excellency, that I could not but notice, and even, may it please your excellency, admire your high decision of character; although, sir, at that time your categorical answer greatly distressed my mind. But, may it please your excellency, that I be not further tedious in opening my business this morning with you, I am come to communicate to your excellency, that one of the deleterious threatnings, that this Christ threw out, while he was in a perfect state of convalescence. When Caiaphas said to Pilate, "Sir, we remember, that that deceiver said, while he was yet alive, '*after three days I will rise again.*'" And now, may it please your excellency, to grant me a sufficient military force, to safely guard and protect the crucified body of Christ in the sepulchre, till the third day shall have passed away from over his dead body—"command, therefore, that the sepulchre be made sure until the third day; lest his disciples come by night and steal him away, and say unto the people '*He is risen from the dead;*' so the last error shall be worse than the first."

I shall pray the further indulgence and patience of this court, while I present at its bar the answer of the Roman governor, Pontius Pilate, to Caiaphas the high priest of the Jews, who had the sole care of the body of Christ after he was crucified. And now, may it please your learned honours the judges, with the jury, that it was on this subdolous catastrophe—this solemn and interesting occasion, that Pontius Pilate, the

Roman governor, did fully fall into the wake of the high priest's views and alarming fears, and acted in full accordance with the prayer of Caiaphas: and said, "Ye have a watch, go your way, make it as sure as ye can: So they went and made the sepulchre sure, sealing the stone, and setting a watch."

I would humbly ask your learned honours, whether any transaction among men in civil life, or among the nations of the earth in public life, when any sudden danger threatened them, of which history or the writings of men give us any true and indubitable account of—and wherein any set of men acted with more caution, prudence and union of effort, to take care of any person or thing with which they were entrusted, than Pilate and Caiaphas manifested on this occasion? The one—that is Caiaphas, with the threatnings of Christ fresh in his memory—placing them with all their alarming and deleterious consequences, before the mind of the governor; and the other, that is Pilate, granting to the high priest every safe-guard and security, in persons and things, which the civil and military power of the empire of Rome, could bring to bear on any person or thing that threatened either the civil, military or ecclesiastical peace and tranquillity of the realm; so that, please your learned honours the judges of this court, and the gentlemen of the jury, if ever men deserved well of their country, it was Caiaphas and Pilate on this occasion;—to wit: the sealing the stone and setting a Roman watch.

And now, leaving the garden and sepulchre, it is time to return into court again. And now, may it please your learned honours the judges, and the gentlemen of the jury of this high court of law and inquest, to once more, before I sum up my plea, to refresh the mind of this court with my solution of the term *positive evidence*—first, that the witness or witnesses, both for or against the prisoner Caiaphas, or any other defendant, must have heard, seen and felt, either the person or thing, as the case may be, without a vail between them; and the person they bare testimony



against, at the bar of this or any other impartial court, of civil or martial law, in the Roman empire, must be of the foregoing character ; please your learned honours, in the plenary sense of legal language; to be witnesses or positive testimony in the case.

I therefore pray this court, to converge both their physical and mental vision, on the public acts of my client Caiaphas, the prisoner at the bar, in the garden, where the crucified body of Christ were deposited and made secure--for a legal solution of the court term *positive evidence ;* which please your learned honours, I presume is far better etymology, than all our long winded lexicographers, in this earthly dispensation, can give us of the obvious sense and legal signification of the words positive evidence. I appeal to the gods; was there ever a transaction that so fully merited the character of *positive evidence,* as the sealing the stone.

And now, may it please this impartial court of law

Figure No. 1. Caiaphas the high priest of the Jews, viewing the Roman officer sealing the stone, at the entrance of the sepulchre.

No. 2. The centurion in the act of sealing the stone.

No. 3. The Roman guards, headed by the captain of the watch, marching into the garden.

and inquest, to extend the longitude of its patience, while I shall sum up all I have to say, in defence of the prisoner at the bar; that is, please your learned honours, as far as my legal abilities, and circumscribed talents may bare me out.

Your learned honours the judges and jury, will recollect, that when I first presented myself at the bar of this court, as the defendant's counsel, and undertook to advocate his cause, by placing before the bar of this high and impartial court of law and inquest—first, the circumstances in which my client were in, at the time of the reported robbery of the sepulchre of the crucified body of Christ; this, I have placed before the wisdom and knowledge of this court, as the *circumstantial evidence*, of the defendant's innocence.

The next point of my legal text, in the behalf of the prisoner's innocence, that I presented to the consideration of this court, was the notorious knowledge the prisoner had, of the reported doctrines and miracles of Christ; which I have shown the court, would have naturally led my client to have kept a bright look out, in order to guard against the danger of rivalship, in the person and works of Christ. Caiaphas's knowledge of the same, I have placed at the bar of this court, as the *presumptive evidence* of his innocence.

And thirdly, and lastly, may it please your learned honours the judges, and the gentlemen of the jury, the words and acts of my client Caiaphas, the high priest of the Jews, from the hour that Christ was crucified, till the body was missing out of the sepulchre, I have placed at the bar of this court as the *positive evidence*, of the prisoner's innocence.

And now, may it please this impartial court, to indulge me for the last time, to once more refresh its memory by saying, that the prisoner at the bar, Caiaphas the high priest of the Jews did, on this truly mournful occasion, and sombre catastrophe, fully act out all his physical, mental, moral and ecclesiastical wisdom, knowledge and all other capabilities, within the range of his wisdom and understanding; both, please your

learned honours, of body and mind, that any rational and intelligent being, in this earthly state, who at the same time should onerously be charged with the collateral, and in all other cases, the same surrounding circumstances, would be capable of acting out; under all the emergencies, which at that time exercised all the powers, both mental and physical, of Caiaphas the then high priest of the Jews' mind, the prisoner in durance at the bar of this court.

And now, may it please your learned honours the judges, and jury of this impartial court of law and inquest, I do most solemnly declare, at the bar of this court, and through this open court of impartial law and inquest, aver to the whole world, that an angel [if such supramundane being there be,] but stop, please your learned honours, and pardon the rising steam of my asseveration, that is at this moment forcing open the lower valve of my Roman sensibilities, and let me give the most plenary vent to the warm elements in the neighbourhood of my heart, by raising the altitude of my declaration up to the heavens, and roundly and fearlessly aver, that an angel, yea, a God could do no more, than act out all his, or if there are more gods than one, their capabilities, which this day, with the three preceding, in which I have legally proved to this court, that my client the prisoner at the bar, Caiaphas the high priest of the Jews, has acted out through all this nebulous and disastrous occasion, both by day and night, till, please this court, the three days had passed over the garden where the sepulchre was located, that contained the crucified body of Christ; in order to its being kept in safe durance in the grave forever. I am now done, may it please your learned honours the judges, and the gentlemen of the jury, and all the other law elements of this court, with all the Jewish and philosophical spectators in the galleries, and the plebeian spectators in the aisles and areas of this court; and have freely and fearlessly delivered, at the bar of this high court of law and inquest, all I have to say, in the justification of my client's public and private conduct, under the most disastrous and sub-

dolous catastrophe, that ever took place since the world began; to wit—the loss of the crucified body of Christ out of the sepulchre.

Please your honours, I shall now, as in duty bound, humbly pray this court, that my client Caiaphas, the high priest of the Jews, be honourably discharged from the bar of this court; as having no share of blame, in any one instance, arising out of the delinquency of his words and acts; nor the slightest shades of suspicion, either directly or indirectly, converging a sable cloud, either on his person or character, in the elopement or loss by robbery, or otherwise, of the crucified body of Christ out of the sepulchre. When the counsel for Caiaphas sat down. And it being late in the day, the court was, by order of the chief judge, adjourned to meet in the same place the next day.

Thus did Caiaphas' lawyer, ably support by the force of his oratory, and the sweeping current of his unrivalled eloquence, as he glided along the meandrous waters of the letter and stamina of the law—protecting his client with an inexpugnable shield of rectitude, in Caiaphas' wise and prudent adaptation of every cautious measure.

By the benign indulgence of Deists, Jews and Christians, the stenographer presents the humble reflections of a poor sailor's mind—whose roving habits, excursive fancy, and sailor-like curiosity, led him into court, to hear this singular and all-important trial; on the issue of which, so onerously depends the immortality of the whole world. We iterate the idea—that by the reader's kind indulgence, we will place our simple views of the character and legal abilities of Caiaphas' counsel, while his learned honour was pleading his client's cause at the bar of this high court of law and inquest.

The address to the reader, by a christian sailor, now follows:

The sailor prays the pious reader's indulgence, to be permitted to inform him, that his limited talents as a writer, are entirely inadequate to describe, on the telegraph of his short reports to the view of the reader's

mind, even a miniature portrait of the following oratory of Caiaphas' counsel: neither has his pen the inate possession of the powers of a ready writer, nor the intuitive grace of either Grecian or Roman eloquence, so as to fully spread before the reader's view, all the interest, and a thousand other fascinating attractions, with which the more than magic power of the counsel's transcendent genius, with a mind richly cultivated, to an altitude of classical refinement, that was not surpassed in eloquence by any civilian of his day; which invested his court oratory with a persuasive influence, far beyond any of his competitors on this trial. And for the reader to be able to form a just idea, and an impartial judgment of his forensick argument, and clear ratiocinating powers, so as fully to enjoy the rich effusions of his wisdom and knowledge, in the civil and martial laws of the Romans; with his rich and excursive mind flying over all the forensick field of the various bearings, of the most difficult and delicate points, in which the states-attorney earnestly endeavoured to involve the conduct and character of his client, under some of the bearings of the civil and military laws of his sovereign realm;—that had, as the crown barrister stated, either a near or remote influence on his client's case. When Caiaphas's counsel indulged the discursive powers of his mind to rise to its full majesty; and then, seizing as with the strength and paw of an old lion, in his gigantic legal grasp, all the arguments of the attorney general, and wrending them to peices, like the sovereign of the forest would a tender kid.

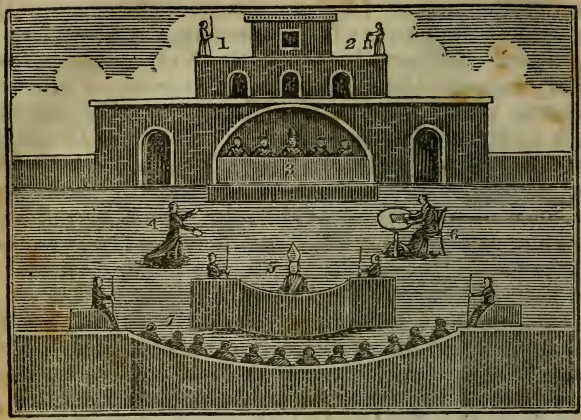
At intervals of his argument, he would entertain the court with his highly polished periods—his flowing classical diction—gracefully associated with the melodious intonation of his accommodating and flexible voice—which created, for the time being, a kind of enchanting influence over the court; and imperceptibly charged the court with a state of humidity, like that produced on the kingdom of nature, by the distilling dew and small rain on the tender plant, and the showers on the mown grass. Just so in a legal sense, did Caiaphas' counsel, the high priest of the Jews, by the

irresistible current of his persuasive eloquence, and the overwhelming power of his reasoning, the adaptation of his logick—followed by the strength of his arguments, richly imbuing the mind of this high court of law and inquest, with a full sense and lasting conviction of the high priest of the Jews' innocency, of the sad loss of the crucified body of Christ out of the sepulchre. [So reasons a poor sailor, on the idea, that Philosophy and Deism is no more than a kid in the paw of an old lion, or a puff of wind from the fan of lady Vanity :] so that it was impossible for the eleven disciples to have stolen the crucified body of Christ out of the sepulchre.

Then the poor sailor humbly asks the men of wisdom and knowledge—the Philosopher and the Jew, What is the inference which common sense would draw, in such a case? Why, a child would answer, That Christ rose from the dead. And the next idea, which is equally as plain and simple—that the whole bible is true: and sinners who reject Christ, his gospel, with its doctrines, whether Deists, Atheists, Jews, and the vain philosopher, except they repent of their sins, and turn to God, must be lost and undone forever. So that, except they believe his gospel, they will most assuredly have the bill of fare to pay at *the old custom-house*, in the straits of death; which says the Son of God himself, shall be eternal misery.

This, reader, is the reasoning and argument of us poor christian sailors; but perhaps it may be, that Carnal Reason, and Vain Philosophy, can with their powerful arguments, think they can do with the poor sailor and his marine logick, as Caiaphas' counsel did with the states-general's tender kid; that is, wrend the sailor's reasoning and argument, on the truth of the Gospel, to pieces, like a kid in the paw of an old lion. So fare-well old unbelieving ship-mate, till the sheriff, or rather (keeping up our marine language) the *custom house officers*, bring us too, at the straits of death.

Signed, a poor sailor, before the mast, on board a Gospel ship of the line. 1832.



CHAPTER VIII.

The eighth day of the trial of the robbery of the sepulchre, of the crucified body of Christ.

And it came to pass, that this high court of law and inquest, met pursuant to adjournment, at an early hour. And when the usual formalities of court comity, had been consecutively gone through, and the court called to silence, the learned barrister for the crown, rose to discharge in this case, his last act of legal duty to his royal master, and to vindicate the inviolable sanction of the Magna Charta of the realm. And it being, according to court usuage, his turn as the attorney general, in the behalf of the crown, to have the *rebutting plea* against every prisoner or criminal, at the bar of this and all his sovereign's courts of judicature, through-

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Figure No. 1. Justice with a drawn sword.
No. 2. Truth weighing the evidence given in at the bar.
No. 3. The five judges who try this cause.
No. 4. The States-attorney giving in his rebutting plea.
No. 5. The high priest in the criminal's box.
No. 6. Caiaphas' counsel taking his notes.
No. 7. The twelve jurymen in the box.

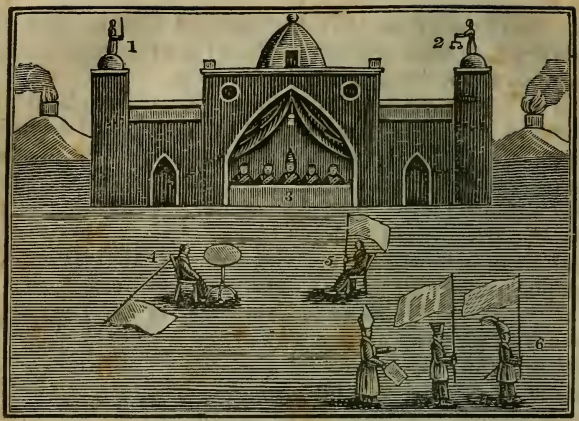
out the empire; so that his learned honour had the privilege, to blow the last blast of the vituperating legal horn, over the head of the high priest.

The states-attorney occupied the court about the space of half a day; mostly in his law sandals, with gigantick strides, going over the same beaten path of argument, that he went over, when he opened the prosecution against the prisoner at the bar. It being, for the major part, a lucid epitome of the old legal ground he had occupied on opening the suit; so that the stenographer views all that the states general advanced, as a mere compendious re-capitulation, of the trite arguments of his former plea. It every now and then appeared, that the powerful arguments of the learned counsel for Caiaphas, his antagonist, had drawn forth a little more of the acumen of intellect, from this crown servant;—but notwithstanding which, he raised his legal steam to a little greater altitude, in his last plea against the prisoner. Yet, coming as it were, immediately after the learned defence of the high priest's counsel, it could not keep up in the brilliant wake, which his learned honour left behind him, in the forensick sea, like the scintillating trail of a comet through the heavens. So that the crown barrister's vituperating oratory, made but a volatile impression on the wisdom and knowledge, of this court of law and inquest.

And it came to pass, when the states-general had, to the best of his capabilities, discharged his fealty to his sovereign, and his duty to the claims of his office, the states-attorney sat down and said no more.

And it came to pass, when the states-attorney had taken his seat, that the chief judge rose, and delivered to this high court of law and inquest, the legal opinion of himself and his associates on the bench, as follows:

And may it please this impartial and enlightened court:—The case of Caiaphas, the prisoner in durance at the bar—and as this court of chancery is the highest court in our sovereign's realm—and possessing, as it does, the most plenary powers over all cases, but, especially those cases and causes, which are of a deli-



cate and intricate nature: so, that if the cause is too difficult for the legal wisdom and knowledge of the lower courts of the realm to decide, it is thrown into this court for final decision. Therefore, in consequence of my office and functions, as the chief judge of this court, it devolves on me, in accordance with the opinion and legal judgment of my learned and honourable colleagues with me on the bench;—which is, please this court, as follows:—That we do view the charges, allegations and specifications, contained in the bills of indictment, which the Grand-jury, on mere postulatory ground, have found against Caiaphas, the prisoner at the bar; and have been preferred against him by his learned honour the states-general; and highly coloured with the vituperating category of the states-general, in creating the sombre shades of the prisoner's guilt.

Figure No. 1. Justice with a drawn sword.
No. 2. Truth weighing all the evidence given in.
No. 3. The five judges who try this cause.
No. 4. The States-attorney with his colours falling.
No. 5. The counsel for Caiaphas, with his colours flying.
No. 6. The Marshal and high Sheriff with flying colours, leading Caiaphas the high priest out of the court with honour.

When his learned honour, with his usual acumen, in the behalf of his sovereign's laws and administration, came down on the guilt of the prisoner;—not, may it please this impartial court of law and inquest, that I wish to detract aught from the learning or forensick talents of the crown barrister, or in the least degree impugn his motives, in his oratorial zeal, which the states-general has manifested at the bar of this court, against the high priest of the Jews—in his so zealously endeavouring to fix some dark shades of suspicion, which he gathered by his very ingenious lightning rod, from a few dense clouds of delinquency, which his learned honour's official telescope discovered to be his duty, to see more or less in every prisoner or criminal, which the arm of either the civil or martial law of the realm brings to the bar of this court for adjudication. So that, please this court, although the crown attorney and other lawyers, may with the rushing current of their powerful logick raise considerable dust, by the wind of their arguments, drawn from the four quarters of the forensick heavens—and at times, fill our court houses so full of legal dust, that we judges can scarcely see whether the prisoner is covered with the sable skin of the Ethiopean, loaded with guilt, or the virgin robe of innocence; which, for the time being, was the case in the cause now pending at the bar of this court; in consequence of the learned barrister, in the behalf of the crown, almost irresistless current of legal persuasion and argument, against the prisoner at the bar, Caiaphas the high priest of the Jews. But, please this court, notwithstanding all the forensick labour, and oratorial turmoil, in his illustrations of the penal bearings of the law, on the prisoner at the bar's case, may it please this high and impartial court, since I ordered all the doors and windows of the house to be thrown open, and by the rushing in of the free air of common sense, which has driven up the chimney of the court house all the dust of the crown attorney's arguments, against the character of the prisoner, in the delinquency of his duty in the sad loss of the crucified body of

Christ out of the sepulchre; Therefore, as I have before said, notwithstanding all the thunder of the crown orator, it devolves on me, with my very learned colleagues, to widely differ in our judgment and legal opinions, from the attorney general. So that, after the most assiduous and patient investigation that we have made, during the interregnum or recess of the court, in that short interval of time, we have made due research, throughout most of the learned works, left us by our most wise and able writers, and commentators of civil and martial law, and at the same time, have taken an excursive survey of all the wisest and best usuages of this, and all other high courts of both civil and martial jurisprudence, in our sovereign lord the king's empire, as it stands recorded in all the chronicles, laid up in the archieves of our ancient courts. And I have the legal satisfaction this day to inform this court and jury, that we do find, in all the wise and legal opinions of our ancestors, the same equitable principles, which we have adopted in the case of the prisoner at the bar: that is, That we shall not pass judgment on any person, on mere postulatory or assumed evidence. And we find, that our views this day, are in the most felicitous union with their views, and flow with the most unanimous accordance, in all our views of parallel cases, with the one now pending before the bar of this court.

Therefore, it devolves on me this day to inform this court, that all the judges with me on this trial, experience the plenitude of forensick gratification, to find that our legal views and opinions, follow so close in the wake of their legal wisdom—and as a small tributary stream falls into the great sea of the law knowledge of our forefathers; that is in full accordance of the legal views and opinions of those who have gone over the legal ground before us. Therefore, in conjunction with my able and learned colleagues on the bench of this court, I do experience the most plenary assurance, that both our minds and judgments, have been guided by the *compass of equity;* which has directed us to the

polar star of truth and justice, in forming the decisions of our minds, on the case before the bar. And as we have listened, without any partial bias to the lucid remarks, and irrefragable arguments of the prisoner's counsel, which it is true, were at times rather too profusely embellished with almost all the trope and figure, which the vocabulary of courts and the language of civilians, is capable of supplying a counsel with, when pleading at any of our bars of law and equity, that the counsel for the prisoner at the bar has so lucidly laid down, and spread as in a legal mirror, before the mental vision of this court, with the most ingenious perspicuity; and at the same time accompanied with his usual acumen, which his forensick fame has already obtained throughout the courts of civil jurisprudence, of our sovereign kingdom. And the vivid prospectus, the learned counsel for the prisoner at the bar, has presented this court with, in the four days he has been pleading his client's cause, during which time he has so very successfully, in the consecutive plan he laid down, when he first commenced his pleading: that is, first the circumstantial, the presumptive, and the positive shades of his client's innocence, in the sad loss of the crucified body of Christ out of the sepulchre. So that the mental faculties of this court were highly entertained, in witnessing the grace of his oratory, and delighted with the charms of his eloquence.

It, therefore, as part of my official duty, devolves on me this day, to inform this high court of law and inquest, in conjunction with my learned colleagues, with whom I have the legal honour of sitting this day on the bench, That we believe the prisoner at the bar—to wit, Caiaphas, who was the high priest of the Jews, at the time the sepulchre was reported to have been robbed of the crucified body of Christ—we therefore give judgment in his favour. And that the aforesaid Caiaphas, does this day stand, in the eye of the law of our realm, and at the impartial bar of this court, as unreprehensible, and entirely innocent of the sad and distressing loss, or elopement, as the case may be, of the

crucified body of Christ out of the sepulchre. We therefore give judgment, that he receive forthwith, a plenary acquittal, and honourable discharge. And we furthermore, pronounce him entirely free from all blame and suspicion, of either aiding or abetting, in any sense or manner whatsoever, of the sad and deleterious loss or escape of the crucified body of Christ out of the sepulchre.

The chief judge then addressed himself to the jury in the box, and said: I now move the court and jury, that the prisoner, Caiaphas the high priest of the Jews, be forthwith honourably discharged, from any farther durance before the bar of this or any other court in the Roman empire; and from all legal process and distress, either in his person, estate or character, forever.

When the gentlemen of the jury, and the whole court rose, and unanimously concurred in the opinion and judgment of the judges, without leaving the box. The whole court having honourably acquitted Caiaphas, he left the court with the laurels of ecclesiastical honour and glory—followed by a plenary burst of applause from the whole court.

The weather being rather oppressive, the chief judge, in order to give the court a little relaxation for the rest of the day, adjourned the court, to meet in the same place the next day.

Reader, thus endeth the trial of Caiaphas, who was high priest of the Jewish nation, at the time the report went out into the world, that the disciples stole the crucified body of Christ out of the sepulchre; and is the corner stone and cardinal truth of Christianity, and in which the immortality of the soul is deeply involved. You had better read it over and over again, till every argument used by the author becomes your own. Amen.

CHAPTER IX.

The ninth day of the trial of the robbery of the sepulchre of the crucified body of Christ.

And it came to pass, that this high court of law and inquest met pursuant to adjournment, when the judges, with all the gentlemen of the bar and other officers, having taken their seats and locations in this court—and as soon as the forensick formalities of the court were gone through, the States-general rose and took up his bill of indictment—and casting his legal eye on the dark roll, his learned honour soon deciphered, that on the docket of the court, as well as in the consecutive order of this awful instrument, which he held in his

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Figure No. 1. The high court of law and inquest.
No. 2. Justice with a drawn sword.
No. 3. Truth weighing all the evidence that is or shall be given in at this court.
No. 4. The five judges who had been appointed by the king of Infidelity, to try this cause.
No. 5. The States-general opening the prosecution.
No. 6. The governor, Pontius Pilate, brought to trial.
No. 7. Pilate's counsel taking his notes.
No. 8. The twelve jurymen sworn and panelled.

hand, were marked for trial this day, the procurator of the land of Israel, viz. Pontius Pilate, the Roman governor of Jerusalem and Judea, in the days of Tiberius Caesar; at the very time the reported robbery was said to have been committed. When the learned barrister, on the behalf of the crown, called, through the medium of the legal officer of the court, for the governor to be presented at the bar:—when the high marshal of the empire, headed by the high sheriff of Rome, led up to the bar of this court, Pontius Pilate.

And it came to pass, when the crown barrister had read over to the court, all the charges and allegations in the indictment against the governor, and had Pilate solemnly affirmed, that the testimony that this court in their wisdom should call on him to give in, at its righteous and impartial bar, respecting this mysterious cause that is now pending at the bar of this court, shall be the truth, the whole truth, and please your honour, nothing but the truth, to the best of your civil knowledge, in the sight of the gods who preside over the altars of civick justice, throughout the empire.

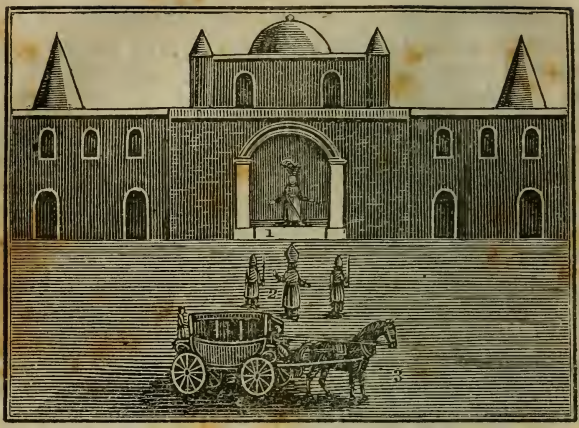
And it came to pass, that as soon as Pilate had been legally affirmed, the learned barrister, on behalf of the crown, rose and said unto the governor—sir, your excellency will now proceed by rising, and facing both the judges and jury, and distinctly state to this court, all that your honour knows, of a public and official character, respecting this clandestine invasion of the silent repose of the dead; that is, please your excellency, the sad loss of the most valuable article of Cymmerian merchandise, which you, sir, by the martial aid of the bold centurion and his valiant soldiers, under the most able and auspicious sureties the empire of Rome could produce, had bound in the old *custom-house of death.*

But, please your excellency, by dropping my merchantile allegory, I mean the nails of his cross, and the blade of the spear, with which you, sir, by the advice and prayer of Caiaphas, the high priest of the Jews, had bound the crucified body of Christ in the sepulchre.

Pilate then rose, and with the manly dignity of a

Roman officer, made the following statement of this subdolous case, to the court and jury; to wit—All that had come officially under his immediate inspection and legal knowledge, respecting this mysterious and unhappy catastrophe, that your honours the judges, are pleased to call in your legal language, the robbery of the sepulchre of the crucified body of Christ:—But, before I proceed with the principal part of my evidence, I shall pray the court, to indulge me to make a few prefatory remarks, which are, please your learned honours—that when that singular and mysterious being, who was brought to my judgment bar as a malefactor, by the irascible and jealous elements of his holiness, the high priest of the Jews and his people—that this said Christ, did profess to belong to one of the grades of extra-mundane beings; or, if your honours and this court will indulge me with your patience, I will simplify my phraseology, and inform your learned honours, that throughout that distressing trial, as Christ stood bound before my judgment seat, he was every now and then throwing out some hints, that he the said Christ, please your honours the judges and jury, had a lordship and kingdom over a vast country, that lies beyond the verge and latitude of a time state; and not only so, please the court, but that he was of that longevity of nature, that he the said Christ, had an existence, ere time with men had begun to show any precocious signs of future greatness.

I hope the court will benignly pardon this falling off the usual mode of direct testimony, in my thus placing the compound and amphibious natures, and other metaphysical qualities and characters, that this malefactor called Christ, gave of himself, while he stood bound at my judgment seat for trial; so that I can unfeignedly inform this court, that I did experience some of the most distressing sensations of mind, while in the discharge of my legal functions on that day, as very far surpassed all other examinations of prisoners, that were ever before brought by the arm of the law, and the officers of justice to my judgment seat, for adjudication,



since Caesar gave me the office of procuratorship of Judea. But, may it please your honours the judges, with the jury, I shall now come, without being further tedious, to the matters of fact.

Now may it please this court, all that came in a legal and official manner to my knowledge—and as for flying reports and vague rumors, my conscience, under the guidance of the polar-star of truth, armed with the sanction and panoply of my solemn affirmation at the bar of this court, warns me to have nothing to do with them. It is only official things and obvious matters of fact, that my sovereign and his laws, demand at my hand. Therefore, may it please your honours the judges and jury, on the morning subsequent to what is called the robbery of the sepulchre of the crucified body of Christ, Caiaphas the then high priest of the Jews, came to my palace at rather an early hour, and desired a private interview with me. And my private secretary having

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Figure No. 1. Pontius Pilate, the Roman governor, in the door of his palace, inviting Caiaphas, the high priest of the Jews, to come in.

No. 2. Caiaphas having alighted from his carriage, goes to the door, and is received by Pilate.

No. 3. The high priest's theological carriage.

inducted him into the drawing room—please your honours, I soon observed the alternative flow of hope and fear, to rise and fall (as the opposing currents rushed on in his thoughtful mind,) on the telegraph of his sacred countenance. And on viewing his distress, may it please your honours, my mind soon began to forecast, that surely something of an unfelicitous nature had overtaken his holiness. When I signified to my servants and private secretary to retire. So, please your honours the judges and jury, when all but myself and Caiaphas were withdrawn, the high priest of the Jews, in quite a low cadence of voice, informed me of a very serious and singular fatality, that had overtaken the Roman guards, which the centurion had, by my most imperative orders to him, placed as a military guard over the sepulchre, in which the body of Christ, after it was crucified, had been securely placed, on the sixth day of the Jewish week; and which, please your honours the judges and jury, in order to make all things well secure, for the permanent durance of the crucified body of Christ, in the iron-bound custom-house of death, forever—and after I had given the most imperious orders, for a large stone to be placed at the mouth or entrance of the sepulchre;—and also went so far in my precautionary measures, as to command the centurion to seal the stone, at the entrance of the sepulchre, with our sovereign Tiberius' great seal of state. I have just given this court a small epitome of my precautionary conduct, and now I shall have the court to judge of the chagrin of my mind, at this unforeseen catastrophe, of the reported conduct of the recreant guards. But, please your learned honours the judges and jury, to return to the intelligence that Caiaphas brought me:—and it came to pass, that when he had in some small degree recovered his physical and mental faculties, and had become so far convalescent, as to regain the oscillatory use of his theological tongue, his holiness soon began to astound my audibility, with a very strange account of an unheard of catastrophe, that had overcast the glory of the Roman arms, and

had in some degree spread a sombre shade over the military laurels of the Roman soldiery, which had never before tarnished their military character. Caiaphas proceeded to state, that he had come to inform me, of the sad and distressing loss of the crucified body of Christ out of the sepulchre;—when, please your honours, the high priest of the Jew's quivering lips, and the once natural intonation of his manly voice, were almost inaudible, when he whispered in my ear, that the whole of the Roman guards, who had been placed by the centurion, in pursuance to my orders, as a strong watch to guard the sepulchre, had, in consequence of some foreign agency, or unknown fatality, under a dark cloud of the dispensation of the Athenian or other unknown gods, which had caused each of the royal guards to fall simultaneously to sleep—and that during this sleepy dispensation, or if your honours please, this military interregnum of the guards avocation, the subdolous eleven disciples came and stole the crucified body of Christ out of the sepulchre.

And may it now please your honours the judges and jury, since it belongs not to the providence of a Roman, or any other civil ruler of mankind, to decide on points of theology, I shall not any longer detain this court with my views on the late deteriorating catastrophe, that has overcast the hierarchy of the Jews' religion, and the laurels of a part of the Roman army, with a degree of constuperating disgrace.

And, please your honours the judges and jury, when Caiaphas had given his short history of the loss of the body of Christ out of the sepulchre, his holiness went on to deeply imbue my mind with his theological reflections, on the cause, and then the probable effects of this shameful military disaster. And when the high priest of the Jews had ended his mournful communication, of the distressing loss of the crucified body of Christ out of the sepulchre, that I signified to him, that I would immediately send for the centurion, and cause him, with his guards, to come to my judgment seat, and have them all examined; and if found guilty

of not discharging their full share of military duty, to have them all put immediately to death; so that, please your honours the judges and jury, in pursuance of the well known martial laws, and strict discipline of the Roman army, and may it please this court, as I had at the time when the sepulchre was reported to have been robbed of the crucified body of Christ, the most plenary power, over all the civil and military officers, and servants of my master's government, both in the land of Judea and the city of Jerusalem;—when I informed his holiness, that I would not only send for the centurion, but have the city of Jerusalem and its vicinity, with all the adjacent country, for at least twenty miles round, strictly searched; in order, that if his eleven recreant and knavish disciples, with the crucified body of their master, were in this mundane dispensation, or if your honours please, in the land of the living, I would have them all brought forth, before the great orb of light should have withdrawn his refulgent glory, and sink his coruscations, beneath the western horizon of that day.

But, may it please this court, I have the painful duty to inform you, that my pious coadjutor, [that is, as he professed to be,] in the examination, the condemnation, and crucifixion, and bounding of the crucified body of Christ in the sepulchre—that his holiness, in pious imitation of his old friend Hushai, the archite, the friend of king David—that Caiaphas said to me, as Hushai said to Absalom, of the council of Ahithophel, Your advice, sir, at this time, is not good; for this obvious reason: When his holiness reminded me of the felicitous phenomena, that was seen over the city of Jerusalem, on the day that Christ was crucified;—which were, please your honours the judges and jury, that Herod and myself, who had been for some previous time dwelling under a nebulous canopy of jealousy, and the pugnacious squalls of the *green-eyed* monster, which had, for a long season been rushing through each others minds; but since the death of Christ, the calm elements of peace has pervaded our reconciled souls, and pro-

duced a re-action on the fell monster, called *envy;* and as long as this leviathan lies coiled away in the calm sea of our reconciled hearts, his holiness, in the usual suavity of his peaceful and sanctified style, observed to me, that at this juncture of time, it would be extravagantly unadvisable, to have either the city of Jerusalem, or the land of Judea searched, for either the disciples, or the crucified body of Christ; least, by pursuing so incautious a measure, you might awake the old family's leviathan *jealousy,* that for the time being is fast asleep, in the calm waters of Herod's heart. When Caiaphas further said, please your honours—for, sir, your excellency, I am fully persuaded, must be well aware of the jealous disposition and irascible spirit of the whole of Herod's family; the which has deeply imbued his whole court, with the nebulous shades of jealousy: and how little a thing, or slight an occurrence either physically, civilly or morally, it requires to awake the green-eyed monster, that is now dozing under the peaceful canopy of personal reconciliation. So that your excellency, no doubt, will see with me, how small a matter might have undulated the whole sea over which Herod holds a jurisdiction, as Tetrach of Galilee, under our sovereign Tiberius Caesar.

And said Caiaphas to me, (please this court,) Your excellency must be well aware, that the most remote idea of Christ finding his way out of the sepulchre, and setting up a new kingdom for himself, would arouse him to action. It will then, please your excellency, be our best policy, to keep hid from Herod—and not only so, but if possible, from all mankind—but especially in the case of this prince; as it might so excite his natural jealousy, with his progenitor called Herod the great, who no doubt your excellency remembers, if not from personal knowledge, yet by reading, that at the birth of Christ, he caused the city of Bethelem and the adjacent country, to flow with the blood of the innocent babes; the which, sir, I make no doubt, but this young sion from the old irascible and jealous stock, will follow close in the wake of his old grand sire, were we to have,

please your excellency, the centurion and the guards brought up to your judgment seat, to be examined, and Jerusalem and the adjacent country searched, either for the disciples, or the lost body of Christ. For if that sleepy leviathan, jealousy, should be wakened up from off her downy chamber, on his now reconciled heart, the fell monster might lash the sea of Galilee with the ire of his wrathful tail; so that he would be very likely to crimson the land of Judea, and drench the streets of Jerusalem with the blood of the slain: when your excellency and myself, I am fully persuaded, would swell the catalogue of human wo.

But it is superfluous for me to tax the good sense of your excellency, who can better decipher, than my words can paint, the deleterious images, on the telegraph of distress and misfortune, in order to place the same before the mirror of your well informed mind, than the best language of mine can possibly portray them.

And with many other words did Caiaphas, the then high priest of the Jews relate, and with his long roll spread on the bureau of my drawing-room, written within and without, in ciphers of lamentation mourning and wo.

Therefore, may it please your honours the judges, and jury of this court of impartial law and inquest, it was for peace sake, and to spare the unnecessary effusion of human blood, that my Roman sensibilities, as it were, involuntarily led me, as the governor of Judea, to flow into the wake of the pious views and humane sentiments of Caiaphas; so that my judgment perceived it best to adopt his benevolent council; and of course, I gave up the idea of having the matter legally investigated. So that, please this court, the whole of the reported robbery of the sepulchre, of the crucified body of Christ, has passed away, like a morning cloud in the heat of a summer's day, entirely, please your honours, from under my jurisdiction.

And this court, I hope, will see, that in the business, both civil and military, as it relates to the loss of the body of Christ, after it was crucified, I have acted on

the broad scale of humanity, and the philanthropic principles of peace and safety—both to Caesar's interest, my personal security, and that of my holy coadjutor, (who voluntarily became my pious almoner,) and to the nation of the Jews in general, over which I held a Roman jurisdiction.

Now, that is, please your honours, the judges and jury of this high court of law and inquest, all that I officially and legally know, of the loss of the crucified body of Christ, out of the sepulchre. When his excellency, Pontius Pilate, the Roman governor sat down.

Christian friends, the author is satisfied in his own mind, that he is fully justified in the sight of God and men, in thus placing Pilate's evidence before this court, in the ideas and language which he has made choice of. Causing Pilate to inform the court, what Caiaphas communicated to him, when the body of Christ was missing out of the sepulchre, from this scripture in Matthew's gospel; "and if this comes to the governor's ears, we will persuade him, and secure you." See Matthew's gospel, chapter 28, 14.

And when the governor had concluded his evidence, the chief judge adjourned the court, to meet in the same place the next day.

CHAPTER X.

The tenth day of the trial of the robbery of the sepulchre, of the crucified body of Christ. The plea of the States-general, against Pontius Pilate, the Roman governor.

And it came to pass, that this high court of law and inquest met pursuant to adjournment. And when the legal ceremonies of this court were all gone through, the learned barrister, on the side of the crown, rose and occupied the floor, in addressing the bar of this court, about half a day.

The stenographer will only give the reader an epitomized view, of the states-attorney's plea against the prisoner at the bar, as the leading feature of his arguments were nearly the same as in Caiaphas' case; with the exception of person and office; the former being ecclesiastical, and the latter civil and military. The states-general observed to the court, that the legal functions, both of his duty and office, onerously led him, in conjunction with his avowed fealty to his legitimate sovereign, to portray on the telegraph of the law of the realm, the guilt of the prisoner; which at times he did with some display of his forensick eloquence, and which often drew a little of the electrical fluid from the clouds of mercy;—which, as a Roman virtue, spread itself for a few moments over the person and judgment seat of Pilate; in consequence of some of the words used by him, at the time that Christ stood bound as a malefactor at his judgment seat. When his learned honour, the states-attorney, made some of the most powerful efforts, to constuperate, with the sable shades of moral disease, the few instances of the lenient conduct of the Roman governor towards Christ, while his trial was pending at Pilate's judgment seat—when the crown barrister's forensick remarks, were every now and then accompanied with a loud clap of his vituperating thunder, on the reprehensible head of the Roman governor. But notwithstanding all the *zig-zag* lightning, from the dense clouds in the vituperating

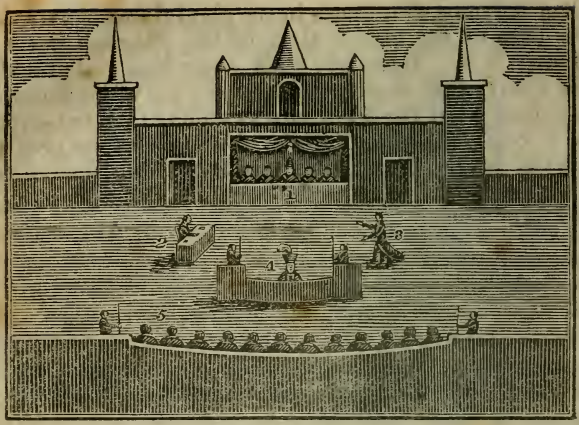
horizon, accompanied with a roaring discharge from the legal artillery of the crown lawyer, on the legal nudity of the conduct and person of Pilate, on the day of the trial of Christ, at the prisoner's judgment seat.

And it came to pass, when this son of the civick muse had, through the legal horn of his forensick oratory, disburdened his dense cloud, of all its vituperating waters; and had, by his oratorial lightning-rod, conducted to the earth all the electrical fluid, that the crown barrister had endeavoured to draw from the conduct and words of Pilate, throughout his proceedings, during the whole of the trial of Christ, on that mournful and distressing day. But the states-general's vituperating oratory, made only a transient impression, on the legal wisdom and knowledge of this court, in convincing it, that there was the least shade of illegal clemency, shown by Pilate towards Christ, in any of his words and acts, that were of a lenient aspect, on the day that Christ stood bound as a malefactor, at Pilate's judgment seat, that were repulsive to the character of a Roman judge, to manifest towards any prisoner brought to the tribunal of Roman justice; of whom the judge, from the discrepancy of testimony preferred against the defendant at the bar of justice, might be led to entertain doubts of the prisoner's guilt.

And it came to pass, when this servant of the crown had unburdened his pregnant cloud, of the windy and struggling foetus—at the birth of which, in this impartial court, it was the states-attorney's most sanguine hope, that he should prove, that Pilate was, either in his words or acts, on the trial of Christ, accessary, or at least a careless deliquent in his official duty on that day.

And it came to pass, that when the learned counsel for the crown, had, in his own view of his forensick talents, safely accouched this mountain of legal knowledge, in the midst of this profound and enlightened court of law and inquest, the crown barrister sat down, leaving nothing more serious on the mind of the judges and jury, and all the other legal elements of this court,

than a young dormouse, in its playful manoeuvres, at the base of the civick altar of the Magna-Charta of Roman law. When the chief judge rose and stated to the court, that he perceived by the aid of his forensick telescope, that the cause now pending at the bar, would be a long and arduous trial; and in order to give the parties in the suit a little relaxation from mental turmoil, he should adjourn the court for the remainder of the day.



CHAPTER XI.

The eleventh day of the trial of the disciples, for the robbery of the sepulchre of the crucified body of Christ. The plea of a Roman barrister, in the behalf of Pontius Pilate, the governor of Judea, at the time the body of Christ was missing out of the sepulchre.

And it came to pass, that this court of law and inquest, met in pursuance of adjournment, on the morning of the eleventh day; when the judges and jury, and all the gentlemen of the bar were at their legal stations, and the prisoner seated in the criminal's box. The court being called to order by the legal officer thereof, and the usual comity gone through, the learned barrister, who had undertaken Pilate's cause rose, and facing the bench said—May it please your learned honours

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Figure No. 1. The chief and his associate judges, who were appointed by the Emperor to try this all important case.

No. 2 The States-attorney taking his notes.

No. 3. Pilate's counsel pleading his cause.

No. 4. Pontius Pilate, the Roman governor, who condemned Christ, is now himself in the criminal's box.

No. 5. The twelve jurymen sworn and panelled, sitting in the jury box.

the judges, and the gentlemen of the jury, of this impartial court of law and inquest, I do this morning unfeignedly experience it to be my duty, to advertise this court, that it is repulsive to my sense of the value of time, and the legal wisdom and knowledge of your learned honours—as well as the justice I owe to my client's cause, not to detain this court with a lengthy exhibition of my remarks, in order merely to meet and rebut the specious arguments of the states-attorney which he urged the previous day on the mind of this court, with the more than ordinary radiance, of his learned honour's forensick mind; which, every now and then, were accompanied with some vivid flashes of his oratorial lightning, followed by the distant rumbling of his vituperating thunder; the ostensible object of which appeared to be, to move the mind and passions of this impartial court, into his own professional views of the prisoner's guilt. Although, please your honours, when we undress the crown barrister's mode of reasoning of the tinsil of forensick figure, and the drapery of well chosen and ingenious collocation of court vocabulary, his honour's logic, please the court, when placed on the colossus of sound argument and irrefragable reasoning, would appear to your honours, in a state of nudity; especially, please your learned honours, if we remove the barrister's band of musick—that is, the harmonious intonations of a fine voice, which please your learned honours, so very often charms our audibility, at the expense of either the excursive or discursive powers of our minds, clearly seeing the imbecility and illegibility of the arguments.

A NOTE.

Oh! how many good causes are lost, and bad ones gained, for want of due attention to these things! That when I view all the arguments the states-attorney has presented at the bar of this court, against Pilate, in their state of nudity, standing on the pedestal of the Magna-Charta of Roman law, they appear, in my view, as cadaverous and meagre, as Milton's "*Death and Sin.*"

And may it [please your learned honours, the judges and jury, the legal ground, or rather sandy arena, on which the crown barrister based his arguments, to prove Pilate's guilt in the delinquency of his duty, in not retaining the crucified body in safe durance, in the sepulchre forever, was a mere shifting sand bank, continually, by the current of the muddy waters of assumption, altering its position. But, please this court, we are in some sense in duty bound, as belonging to the same profession, and myself being a small limb of the law, to exercise charity towards the crown barrister, and so draw this corollary in his favour;—to wit: that his learned honour does, in his legal conscience, believe it to be his official duty to confirm the bill, which the grand jury found against Pilate, at the bar of this court.

His learned honour's great anxiety, to establish the governor's guilt, no doubt, arises out of the fealty he owes to his sovereign, and his oath of fidelity, to legally and assiduously maintain the righteous sanction of the laws of the realm. These views of his professional duty, please your honours, led the states-attorney to pour out of his thundering clouds, densely charged with his wisdom and knowledge of the law, a small vituperating blast, on the head of every prisoner, brought by the arm of the law or its officers of justice, to the bar of this or any other court, which his official duties leads him to attend.

Therefore, I shall proceed, by the indulgence of your learned honours, and the judges and jury, to bring a few matters of fact before the court, which will consecutively arise out of the words and acts of the Roman governor, the prisoner at the bar, when that very mysterious and singular cause was pending at my client's judgment seat for trial. I shall therefore consider it, please this court, as gratuitously granted, by their honours the judges, that the precursory elements of your law knowledge, has already led you to forecast in your minds, and ask me in some such language as

this;—Pray, sir, What part of the prisoner's conduct do you allude to, that so entirely disperses all the dark clouds, and inauspicious shades of delinquency, from off the words and acts of Pontius Pilate, in the condemnation of Christ at his judgment seat? I shall now, may it please your honours, very obsequiously proceed to satisfy your legal anticipations on this point, and which I shall endeavour to do, please the court, without following so close in the wake of his learned honour, on the side of the crown; as I experience a very serious predilection at this time, not to bruise my forensick shins, over the classical wheels of his law eloquence, in aping the melodious intonations of his flexible voice, and the finer touches of the crown barrister's forensick pencil!

I shall now place a few simple and plain facts, in the view of the court, which I humbly presume will be viewed in the eye of the law, and at the bar of this wise and intelligent court, of sufficient weight and notoriety, to prove the entire justification of Pontius Pilate, my client's innocency, of the distressing loss of the crucified body of Christ out of the sepulchre. And in order to convince this court of the innocency of my client, I shall ask it one question: Did not Pilate most graciously grant unto Caiaphas, without any kind of hesitancy whatever—yea, please your learned honours, Pilate did grant, with a ready mind, and it is said, the holy ones "rewards a cheerful giver," more than the prayer of Caiaphas asked; even all the physical, civil and military aid, both in persons and things, which either the letter or spirit of his prayer called for. Yes, may it please your learned honours the judges, and jury—when Pilate said to the high priest of the Jews, Go your way, and take with you, by my special and imperative orders, one of the Roman officers, who has the charge of the temple; and with him a sufficient number of his brave soldiers, as you and the centurion shall judge expedient to guard the sepulchre, against all the subdolous foes on the face of the earth. And also, I give orders, in case of surprise or any sudden

emergency whatsoever, or any contingency that might depreciate the security of the crucified body of Christ, in safe durance in the sepulchre forever—take my orders to the centurion; and that he come to me for my master's great seal of state—and seal the stone at the entrance of the sepulchre—and set the watch over the sepulchre, according to the strictest rules of the military discipline, and the long established martial law of the Roman army.

And now, may it please your learned honours the judges and jury, to indulge me to ask the court one plain and simple question, and that is: Whether the prisoner at the bar, Pontius Pilate, did or did not do his plenary share of duty, on that alarming occasion? or whether our knowing ones, of the age of boasted Reason, and pompous Philosophy; or, if the reader please, one of the Atheists, Deists, or Jews of modern times, with all the acquisitions, which the so much boasted auxiliaries of modern times, of science and natural philosophy, under the canopy of human reason; armed with the panoply of the carnal mind, had been in Pilate's place and office, he or they, as the case may have been, would or could have acted with more prudence, or have managed the safe keeping of the body of Christ, with more wisdom, judgment, legal skill, and personal adroitness, than Pilate manifested on the spur of the moment?

I shall, please your honours, just glance at a few of those impugning flashes of the states-attorney's oratorial lightning, on the head of Pilate, in consequence of his wishing to have Christ pardoned and released, on the day of his trial. Now, it is well known, please your honours the judges and jury, that although my client, the prisoner at the bar, manifested at the trial of Christ, some of the most pungent signs of the deep commiserating sensibility of a Roman officer, arising out of a noble mind, embellished with all the graces of civick virtue and national philanthrophy, which during the whole of the time of that singular and

mysterious being, in human form, called Christ, was arraigned at the judgment seat of Pilate.

And as the prisoner at the bar sat on his bench, viewing the irascible spirit of the whole nation of the Jews, with the false and unrighteous allegations and groundless specifications, that Caiaphas, the well known high priest of the Jews, did, on the day of the trial of Christ, before the judgment seat of my client, so very onerously and vehemently prefer against him. So that, please this court, Pontius Pilate my client, very clearly saw, that the Jews with Caiaphas at their head, had in consequence of some mysterious design, constituted themselves as the sworn enemies of Christ; although, may it please your honours, they could not legally prove one solitary charge, nor single allegation against him to be true. And that during the whole of this distressing and singular trial, and dark and mysterious catastrophe—that is, please this court, the arrest and condemnation of Christ at Pilate's bar;—and I can now truly inform your learned honours the judges, and the gentlemen of the jury, that the governor, the prisoner at the bar of this court of law and inquest, has this day authorized me to communicate to this court, that on the day of the trial of Christ at his judgment seat, had his own philanthrophic sensibilities raised to their more than natural acme, by the dolorous congress of the finer and more delicate sensibilities of his consort, while he sat on the judgment seat, in a short but dolorous message she sent him; in which his lady very onerously and affectionately prayed her beloved consort, *to have nothing to do with that just, righteous and mysterious being in human form, called Christ.*

And may it please your learned honours—if we can put the least affiance in her message, and, I know of no sound argument, why a lady's testimony should be thrown aside, at the bar of this impartial court of law and inquest, then the governor's lady had, according to the letter and spirit of her epistle, please the court, experienced many a painful exercise that day, in the finer sensibilities of her distressed mind, concerning the

prisoner at the judgment seat of her beloved husband. Therefore, these things, please your learned honours the judges and jury, of this impartial court, being so, that this was at least one of the physical and mental causes of raising the altitude of my client, the prisoner at the bar's personal convictions, in the behalf of the innocency of Christ.

The court may, in its legal wisdom and knowledge, look upon it as possessing no relevancy on my part, to place a lady's testimony at the bar of this high court of chancery; but, the judges of this court well know, that we cannot well get along in our courts of justice and jurisprudence, without the admission (and that too, in the most solemn and serious cases, even that of life and death,) of female testimony.

Now, these things, please your honours, I have placed before the bar of this court, as the public and notorious words and acts of Pilate, on the day of Christ's trial; in order to show this court, that the philanthropic mind of Pilate, did unfeignedly manifest his personal disapprobation and abhorrence of the pugnacity of the Jews, in their demanding the life and blood of Christ, in the execution of his person on a Roman cross. And please this court, in order that my client might make it the more notoriously manifest, that the asperity and malevolence of both Caiaphas and the Jews, in wishing the death of Christ, were both repulsive and abhorrent to Pilate's views and sentiments of the innocency of Christ; Pilate, in the presence of all the spectators before his judgment seat, took water and washed his hands—exclaiming in a dolorous voice, *I am clear of the blood of this righteous inoffensive man*:—see ye to it yourselves, ye cruel and hard hearted Jews. But, when Pilate the prisoner at the bar, saw the irascible spirit of Caiaphas and the Jewish nation, against Christ, as he stood bound as a prisoner at his judgment seat, he gave sentence against him.

Now, please your learned honours, was it not very natural for Pilate to have forecast in his own mind, from the acme of their malevolence, so notoriously and

vehemently made manifest on that mysterious trial—which, please this court of law and inquest, any person of common sense may gather from the plain mathematical construction of the language used by his holiness, Caiaphas, the high priest of the Jews, on that occasion, while the cause of Christ was pending at the bar of Pilate. Does the court wish to hear them in their native dress? Then, please your honours the judges with the gentlemen of the jury, they are as follows: When Caiaphas exclaimed, Is your Roman excellency conscientiously tenacious—or does a civil officer of the Roman government suffer his noble mind to indulge any delicate scruples, in the full discharge of the regal duty he owes the laws of his sovereign, in pronouncing the condign punishment of the Roman laws, to be by the officers of justice, duly inflicted on the notorious malefactor, Christ; whom we now accuse as the violator of all laws, both human and divine, and his contumacy against the doctrines of men. Therefore, may it please your excellency, in order to relieve your philanthropic sensibilities, of the difficulty your mind labours under, in your inflicting the full weight of the condign punishment of your laws, on the malefactor, Christ, who we have brought to your judgment seat—We, sir, take the whole onerous responsibility on ourselves and nation, by saying, *let his blood be and remain on us*, and on the fruits of the congress of our conjugal affections, forever. When Caiaphas added, "if thou let this man go," although thou art a Roman governor, yet "thou art not Caesar's friend."

When, please your learned honours the judges and the gentlemen of the jury, my client Pontius Pilate, was, as it were, led from this onerous judicial requisition, made by Caiaphas on the official duties of the Roman governor, contrary to his wishes; being, at the time, well acquainted with the articles of the covenant or treaty, entered into between the humble nation of the Jews, on the one part, and the gallant, and for the time being, victorious empire of the Romans on the other part;—which please this court, had been reci-

procally interchanged, between the Jews and the Romans.

Now, please this court, that one of those articles in this covenant was, that the Romans shall deliver up to the will, and the theological caprice of the Jewish hierarchy at their annual festival, in commemoration of the redemption of the Hebrews from their long Egyptian bondage, some solitary prisoner, who had been condemned to die by the civil laws of the Romans, who, at that time, had entirely taken out of the hands of the Jewish people, all judicatory power: so that the Hebrews were so degraded as a nation, that in the days of Tiberius and Pilate, they stood before the world in the most pitiable and nullified state: and were sensible, that their masters, the Romans, would not suffer the Jews to exercise the least jurisprudence over a solitary criminal's case, in the least district in the land of Israel. Therefore, please your honours the judges and jury, it was in consequence of this degrading article, in the covenant, or rather imperious conditions of peace, which the plenary power of the Romans, who at that juncture of time were the prostrators of almost all the civilized nations of the earth, had so onerously imposed on the Jews, and which gave to Caiaphas, the then high priest of the Jews, the legal right to demand from the hand of the Roman governor, a noted malefactor by the name of *Barabbas*, who had been convicted of sedition and murder; which he the said Barabbas had committed in the city of Jerusalem. So that, please your honours, it would be rather irrelevant, as well as repulsive to the wisdom of this high court of law and inquest, for me to tax the time, and exhaust the patience of your honours for one moment, in supposing that this court does not clearly see, that my client, the prisoner at the bar, Pontius Pilate, was according to the aforesaid stipulation of the treaty with the Jews, imperiously coerced to deliver up that mysterious being that was called Christ, to be crucified; and at the same time, set the seditious murderer, Barabbas, free.

Now, I would humbly and obsequiously inquire of this court, if in its legal wisdom and knowledge, it can for one moment censure, or in the least degree impugn the few drops of forensick clemency, which Pilate manifested as a Roman judge, on this singular occasion, towards that mysterious prisoner, who stood bound at the judgment seat. Therefore, from the delicate and peculiar situation in which Pontius Pilate, my client, was placed, I shall please your honours the judges, with the impartial jury in the box before me, humbly ask your honours and the court's indulgence, while I shall proceed with all due deference to its legal wisdom and knowledge, and the long forensick experience of this court, to express my legal views, merely to assist the natural elements of common sense, and say, that when the mind of Pilate the governor, became thus undulated by the pugnacious spirit of Caiaphas, and his priests on the one part, and the notorious asperity and effervescence, that he saw diffusing itself through the multifarious throng of the Jewish people, which the recreant fears of the high priest of the Jews, had already inflamed the mind of the common people with; to call for the seditious murderer Barabbas to be set at liberty, and crucify Christ.

And if it is not irrelevant, and I am fully persuaded in my mind, it is not, I shall place at the bar of this court, again, a small circumstance, which I have already glanced at, please the court; viz: while Christ stood bound as a malefactor, at Pilate's bar, and as I have once said, and I wish to place lady Pilate's tragical part, before the court once more, please your honours, that the fair consort of the governor who is now held in durance as a prisoner, at the bar of this court—that is, that Pilate's lady, sent him a short epistle, in which she most onerously prays the object of her conjugal affections, to beware of staining his legal hands in the blood of that righteous and innocent man, who was called Christ; assigning as the most cogent reason, for her a little stepping over the line of demarcation of the province of a lady, that her usual hours of repose had

been much interrupted, and the purlieu of her mind, unceremoniously invaded, by the most alarming presentations of the mysterious nature and character of Christ :—so that, I shall again ask the court, whether my client, under all those collateral and dolorous circumstances before his mind—to wit : the innocency of Christ, which was strongly depictured in the placid expression of Christ's countenance, as he stood bound at his judgment seat ; and while the prayerful letter of his conjugal affections was lying on the bureau at his right hand—I shall tax your learned honour's patience and ask this court, (and I hope my boldness will not produce a repulsive sensation, at my mode and manner of reasoning, in placing the innocency of Pilate's conduct at the bar of this court)—I shall therefore, believing it to be relevant, humbly ask this impartial court of law and inquest, if, please your learned honours, as I highly appreciate all the legal elements of this famed court of chancery, to be men of wisdom and knowledge, of the whole arcanum of human nature, or in other words, to have a perfect acquaintance with the character of mankind :—therefore, I ask, if this or any other court of Roman jurisprudence, would be led to pour out the thundering vials of its vituperation, on the person and character of any judge, who presided over the courts of Roman law, merely, please your honours, because he manifested a few lenient sensations towards some solitary prisoner at his bar ; and at the same time, exhibited some small symptoms of the perturbation of his philanthropic mind, in Pilate, my client : being on this occasion, so onerously led by the clamours of Caiaphas, and the people of Jerusalem, to pass the condign sentence of the law, on one whom he, as a Roman judge, viewed as innocent; so that I can with conscientious rectitude aver, for my client's integrity and Roman honour, on that distressing dispensation, as it passed over the legal horizon of my client's mind, and inform this court, that it was a thousand times more likely to flow in full accordance with the dolorous sentiments of one Job I have read of, in some of the old

writers; of whom it is said, that when that afflicted sage was labouring under the most intense pains, he exclaimed: "For there is hope of a tree, if it be cut down, that it will sprout again; and that the tender branch thereof will not cease, though the root thereof wax old in the earth, and the stalk thereof die in the ground; yet, through the scent of water it will bud, and bring forth boughs like a plant. But man dieth, and wasteth away; yea, man giveth up the ghost and where is he?"

But, may it please your learned honours, I once more humbly ask the patience of this court and jury to bear with me;—and although I am a lawyer by profession—and your learned honours well know with me, as one of the lawyers has said at this bar before, that a very few of our learned and forensick profession, believe that there is one word of truth in that conscience troubling volume, called the Bible: yet, may it please the judges and the gentlemen of the jury, we must candidly acknowledge, that some of its civil doctrines, moral precepts, as well as its lofty style, figurative ideas, and highly embellished language, every now and then help us lawyers out with *a dead lift*, in our courts of civil and common law; so that we can sometimes illustrate, and not a little embellish our pleadings, with its sublime sentiments.

However, at the first view of my temerity, it may appear to your honours somewhat reprehensible, and not a little repulsive to the forensick wisdom and knowledge of this high court of chancery, to be troubling your learned honours with the doctrines and sentiments of that gloomy and conscience disturbing volume;—but since I have gratuitously introduced this strange and mysterious book at the bar of this court, I shall make one small levy more, on its sententious language, and say, please your learned honours, that the experience of my client, the prisoner at the bar, Pontius Pilate, after the crucifixion and safe interment of the body of Christ in the sepulchre, that had been recently excavated out of a solid rock, that the views of Pilate's

mind, with the pungent sensations of his heart, were a thousand times more likely to involuntarily flow with mournful consonance, into the wake of [as the Jewish writers inform us,] what they call their royal saint; that is, king David; so that my client's mind and sorrowful tongue, would have struck the lyre of David's harp, and sung with him this solemn dirge, which the royal saint, as the Jew's call him, sang at the death of the first child he had by the beautiful mother of Solomon: I shall go said my client, Pontius Pilate, in a soliloquy to the goddess of the nebulous empire of death, which to this day has always remained under the iron-bound administration of her consort, the king of terrors; over which dreary country, nothing but dense clouds and misty fogs forever dwell.

No, may it please this court, neither had my client, at the time of the deleterious loss of the crucified body out of the sepulchre, the least dernier desire, to be either directly or indirectly, the nefarious agent—or in any-wise, in the least degree, accessary, in consequence of the smallest aberration of his official duty; so that not the slightest shades of delinquency were ever seen, please this court, in any of Pilate's public words or private acts, by the keenest vision, of either the ancient or modern vultures, who are always soaring with eagle's wings and peacock's plumage, in the full coruscation of philosophical light. But notwithstanding the soaring altitude of these birds of prey, not one of them, please your learned honours the judges and jury, can either show or prove, the least degree of remissness, in the words or acts of my client; in order as I have already said to your honours, to countenance either directly or indirectly, in the least degree, a nocturnal surreption on the old custom-house of death; or, in other words, by the eleven disciples of Christ on the sepulchre, to bring the deteriorating body of Christ, back from the gloomy mansion of death; which has been appointed, from the beginning of time, to all men.

And now I pray the court to indulge me, as the advocate for Pontius Pilate, the prisoner at the bar, to

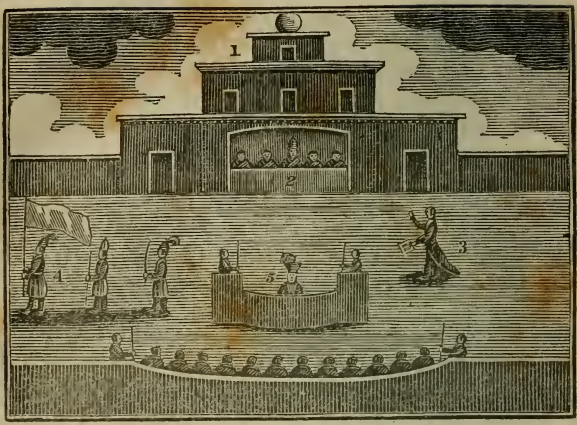
say by way of a summary to all my former remarks, in my client's behalf—that there did not exist, in the whole range of either the moral, civil or military words and acts of Pilate, the prisoner at the bar, my client, that either the legal wisdom and forensick knowledge of your learned honours, can possibly draw so illegal and unfair a corollary; or, if the court please, so injudicious a conclusion: that is—that Pilate the prisoner at the bar of this high court of law and inquest, has even in one solitary instance, by any private means or public acts whatsoever, in the least degree, [as I have more than once said at the bar of this court, countenanced the sad loss or escape, as the case may have been—which please your learned honours, appears to be, to us wise men, so very problematical, that we cannot categorically decide whether he was stolen or eloped of his own accord, out of the sepulchre. But be that as it may, the crucified body of Christ is gone out of the strong hold of the bastile of death:] been remiss in his duty: No, may it please your learned honours the judges of this court and the wise and impartial jury, the forecasting mind of Pontius Pilate, the Roman governor of Judea, and the city of Jerusalem, would, as I have once said, be a thousand times more likely to draw some such wise conclusion as this; that since my client had been the unfelicitous agent of the civil and martial law of the Romans, in consequence of the pride and green-eyed jealousy of Caiaphas, and the irascibility of the Jewish nation, as it were, imperiously coerced my client, so very contrary to the views and convictions of his mind, and his legal judgment of the innocency of Christ, to condemn and crucify him. Therefore, may it please this court as the counsel and advocate for Pilate, I am this day fully justified in drawing this obvious and reasonable conclusion; which is this, please your honours: that in order Pontius Pilate might banish forever from his mind this most unrighteous and illegal phenomena, that ever before were seen to pass over or go through the legal horizon of the Magna Charta of Roman law, that it should now since it had

receded below the western horizon of time, and gone quietly beneath the clods of the valley; so that it were now the anxious desire of Pilate, that the crucified body of Christ should never be brought to light again, as the governor, in his forensick mind, was then led to conclude would most certainly be the case with the deteriorating body of Christ, which he had so recently ordered to be deposited in a new sepulchre in the garden: which sepulchre, as I said before, had been but very recently excavated out of a solid rock. And, please your learned honours the judges, and impartial jury of this high court of law and inquest, this mournful catastrophe and bloody tradegy might, as my client was led to conclude, forever pass off from his mind. Therefore, may it please your honours, my client the prisoner at the bar, Pontius Pilate, experienced the utmost anxiety in his mind, as he was led by the mere impulse of common sense, to look through the telescope of time, while his anxious mind was taking a forecasting view, and at the same time excursively surveying the whole chapter of casualties, with the vast sea of future consequences before his mind; so that Pilate in a soliloquy, drew this wise and prudent inference: that however he viewed Christ as innocent on the day of his trial, when bound before him, as he sat on his judgment seat, yet he unfeignedly experienced the most anxious solicitude on his part, that the silent cemetery of the dead, or if the court please, the urn of the stone sepulchre, should retain the crucified body of Christ, under the iron-bound reign, and the merciless administration of death; in order that the unfurled banners of that all conquering but nebulous dynasty, might wave its black colours in everlasting triumph, over his crucified body, as well as it had over all the rest of the kings and princes, and other illustrious personages of the earth, who had slipped the cable of life, and gone the deleterious voyage of death before him. And that the silent clods of the dark valley of the shadow of death, might forever cover from the vision of men, his unrighteous blood, which Pilate was, by the articles of the treaty between

the Jews and Romans, and the asperity and pugnacious clamours of Caiaphas and the Jews, forced to shed on the cross; and also, to hide his unjust condemnation from the audibility of all mankind, and from the vituperating voice of insulted and incensed humanity forever.

I am now done, please your honours the judges, and the gentlemen of the jury, and have gone through with the defence of my client, Pontius Pilate, the prisoner at the bar. When the learned counsel moved the court, for Pilate's plenary discharge; and then sat down.

And the state's attorney rose and said a few words to the court and jury, as a forensick caution not to suffer their sensibilities to overrule their better judgments, in consequence of Pilate's counsel's plausible arguments. Which, however, made little or no impression on the mind and judgment of the court. And it came to pass, that as soon as the crown barrister had blown out his short vituperating blast, he sat down. When his honour the chief judge rose, and informed the court, that the hour to adjourn had arrived, and that he should deliver to this court his legal opinion and judgment, on the prisoner's case, the ensuing day. When the court stood adjourned, to meet in the same place the next day.



CHAPTER XII.

The twelfth day of the trial of the robbery of the sepulchre, of the crucified body of Christ.

And it came to pass that in pursuance to adjournment, that the court of Areopagus or rather a high court of law and inquest, met at an early hour. And when all the usual forms of court etiquette were gone through, and the judges and all other persons who constituted the legal elements of this court had taken their respective seats, and other legal locations in the court, that the marshal of the empire, and high sheriff of Rome, brought in Pontius Pilate, the Roman governor, and placed him at the bar of the court.

The chief judge's charge, in the case of Pontius Pilate.

And it came to pass, that as soon as silence pervaded

Figure No. 1. The court of chancery, or court of law and inquest.
No. 2. The chief judge delivering his charge to the jury.
No. 3. The foreman of the jury presenting to the judge and court a verdict of *not guilty*.
No. 4. The high marshal of the empire, and high sheriff of Rome, leading Pontius Pilate out of the court, with civil and martial honour.
No. 5. Pilate in the criminal's box.

the court, his learned honour, the chief judge, rose and went into an excursive examination, of the bearings of some of the abstract points, of civil and martial law: and in a lucid manner, went over, in his legal sandals, with large strides, most assiduously plodding over the whole ground, of the allegations and other charges, which the learned barrister, on the behalf of the crown, had preferred against the prisoner at the bar. In which trite expose of the law, the judge gave the court a forensick summary, of all the shades of civil and martial law, that had the least bearing on Pilate's words and acts—either on the examination, trial, condemnation and crucifixion of Christ; with the sad and irreparable loss of his crucified body out of the sepulchre. And as the learned judge proceeded along the forensick road, his long plodding strides soon brought him to that part of Pilate's conduct, in the examination of Christ at his judgment seat, where the state's attorney so onerously endeavoured to hold up to the eye of the court, entirely as derogatory to the civil honour and glory of a Roman governor to have been guilty of. When the chief judge said to the court, that he viewed the assiduous endeavours of the state's attorney, accompanied with the usual vibrations of his eloquent tongue—no doubt, with a view to try to raise a few dark spots, on the disk of the official sun of the governor's civil and military character, as an officer under the Roman government.

The chief judge then observed, that he must unfeignedly acknowledge to this intelligent and enlightened court, that the legal glasses in the telescope, through which the learned barrister, on the behalf of the crown, viewed Pilate's conduct, when Christ stood bound at his bar, please the court and jury, are more transparent than the old fashioned court glasses which I have been in the practice of using for many years. But, please this court and jury, whether it is the onerous density of the clouds over my mind, or the weighty atmosphere of years, that is the latent cause of these few shades of discrepancy in our views of the case, now

pending at the bar of this high court of law and inquest, I shall not at this time detain the court to decide.

I shall, therefore, pray this high court of law and inquest not to misunderstand me, nor suffer its attention to obliquely glide off, into the narrow valley of uncharitableness; so as to view the remarks I have made, with any invidious feelings, or with any insidious design on my part, in the least degree to lower the fame of the learned barrister's professional talents; nor yet, please the court and jury, do I intend, knowingly, to either irreverently, or uncharitably impugn the legal motives of the state's attorney, in the plenary display he has made at the bar of this court, in the fine strokes and delicate touches of his oratorical pencil, which he has placed with his usual ingenuity at the audibility of this bar. I must candidly acknowledge I could not but admire, the glowing scintillation of his mind ascending aloft, when his learned honour highly charged his forensick voice from the thunder cloud, in the vituperating atmosphere; and then poured down his rushing torrents of oratorical rain, to imbue the mind of the court, with those dark shades of guilt, which the crown barrister saw (I suppose, through the clear glasses of his legal telescope,) in the words and acts of Pilate, the prisoner at the bar, while the case of Christ was pending at his judgment seat. When the learned barrister, as it were, in rather an oblique manner, very ingeniously insinuated, at the governor's delinquency,—in the loss of the crucified body of Christ out of the sepulchre.

[The official duty of a state's attorney, briefly stated by the chief judge of the court of Areopagus.]

May it please this court, I shall now consider, under I trust, an high pressure of the plenary principles of Roman philanthropy, and it is my duty, unfeignedly to pray this court, to keep in view the onerous duty, which the laws of the realm do both morally and legally impose on a crown lawyer, in order to fulfil the various functions and legal duties of his office, with forensick dignity and courtly honour.

My object in this epitome is, to place before the view of this court, the onerous responsibility that the learned barrister, on the side of the crown, is under at all times, to fully sustain the honour of the throne, the glory and dignity of the government, and the sanction of both the letter and stamina of the law, against all that are either the delinquents, or the open violators of its statutes. Therefore, the court will be led, I trust, to see, that however I shall differ in my views from the crown attorney, in Pilate, the prisoner's case, I shall do it conscientiously; and not with a latent view, to cause his powerful torrents of ratiocination, to appear either repulsive or irrelevant to the legal vision of this court: neither do I wish to impugn the arduous course of fidelity, the states-attorney has pursued, in thus faithfully discharging his official duties to his sovereign, and the Magna Charta of his realm.

It is my duty to inform this court of law and inquest, after listening with calm and unbiased attention, to all the matters of fact that have been given in evidence before its bar, that I cannot admit the relevancy, which the vivid flashes of forensick light, nor yet the lucid arguments of the crown barrister; who in his powerful illustrations of the various bearings of the law, gives a sombreness to the words and acts of Pontius Pilate, the prisoner at the bar, when he sat as a judge on the trial of that very mysterious being called Christ.

I must inform this court and jury, that the barrister's eloquence, has not as yet made an entire proselyte of me, by his forensick doctrine and trite allusions of the prisoner's guilt in any one of the allegations, contained in the declaration preferred by the states-general against Pilate, on the preceding days of his trial. Although, it is true, the learned barrister frequently accompanied his reasoning with the acumen of his legal fire and usual ingenuity.

But leaving the states-general in full possession of his own view's of Pilate's guilt, I shall now, by the indulgence and patience of this court of chancery, take an excursive survey of the most cardinal arguments

and general doctrines, laid down at the bar of this court by the governor's counsel. Therefore, I am led in my official duties, as judge of this court of law and inquest, to view with Pilate's counsel, that there was not the least shade of suspicion, on the sound principles of clear reasoning, or if the court please, sound and irrefragable argument, that can in any way or shape whatever, lower its fell eye of sable suspicion, on any one of the words or acts of Pilate, on that day, while the case of Christ was pending before his bar, as a Roman judge, in the letter, stamina or spirit of the law, made against all kind of litigation and capital offences, either in the Jewish or Roman laws, throughout the whole of Pilate's jurisdiction; which, at the time of the loss of the body of Christ out of the custom-house of death, embraced the city of Jerusalem, and the province of Judea.

This court, no doubt, distinctly recollects, that Pilate's counsel informed the court, that his client's mind was deeply impressed with the innocency of Christ, whom the pugnacious prayer of the Jews had brought to Pilate's bar, in a state of nudity, quite disfranchised of every civil and moral excellency, and charged before Pilate as being a seditious malefactor—going throughout all Judea and Galilee, and the city of Jerusalem, disseminating a spirit of contumacy in the minds of the people, and at the same time imbuing with the leprosy of subitaneous insubordination to the civil, moral and religious habits of the people, with his new and strange doctrines, of the soul's immortality, and of man's moral and religious accountability to the Great Spirit above. When in the wild rapsody of a weak mind, under a high pressure of a theological zeal, he has been heard to say, that he the said Christ, would become in process of time, the chief judge of all men. But if the poor harmless man did say these things, so very repulsive to human reason, and the philosophy of our enlightened and intelligent minds, please this court, and the gentlemen of the jury, he was more to be pitied, than persecuted unto death; for the mere escape of a little of

the rapsodies gas, out of his travelling theological boiler.

But, please this court and jury, with respect to the postulatory charges and allegations, which Caiaphas and the irascible Jews, preferred against him, at Pilate's judgment seat; his enemies and prosecutors, were not able to substantiate a single charge, by any legal witness that was under his enemies physical or moral control. I therefore presume, that this court with myself, will clearly see the onerous responsibility of Pilate, between the altars of Justice and mercy; as his office, as Roman governor of Judea, imperiously led him to obey the wishes and pugnacious spirit of Caiaphas, and the irascibility of the Jews on the one hand; and on the other hand, the voice of justice, through the channel of truth and mercy, from the convictions of his own mind, that Christ, the supposed malefactor, placed by the arm of the law at the bar of his judgment seat was in reality innocent.

I would therefore, if my condescension to the court this day will not be viewed in a repulsive point of light, for the chief judge of so vast a kingdom, as that of the Roman empire, to place himself in the attitude of prayer at the bar of this court, and say, What in the name of common sense was Pontius Pilate, as a judge of our law to do, or please this court, any other judge of our sovereign realm, when thus circumstanced! I iterate and ask this court: Does the official condition in which a judge is placed, by virtue of his office and the panoply of his legal functions, in which the law presents him as a judge—before the civick altars of our courts, so entirely disfranchise him, merely because he is a judge, of the free exercise of justice, truth, mercy, and even Roman philanthropy? and let me add, before this court, all the other delicate and finer feelings of our nature?—such as benevolence and clemency, and many other latent excellencies! I shall therefore with all due deference to the intuitive and accumulative wisdom and knowledge, which I view this high court to be in the most plenary possession of, which involuntarily leads

me to inquire of its wisdom, whether it is reasonable, that in consequence of being one of the judges of our law, I must first go and entirely dismantle my heart of all the softer sensibilities of our nature, and disrobe my mind of all its benevolent qualities, and then appear at the bar of our courts, in a nebulous canoply, standing entrenched behind the bulwarks of the mere letter of the law, with a heart clothed with a coat of mail, invulnerable to all the claims of innocence, and entirely callous to all the cries and groans of oppressed humanity! which please this court and jury, we as judges, more or less behold in the persons, which either the letter or the civil and military arm of the law, places at the bar of our courts, for adjudication. And if we pursue the doctrine of the states-attorney to its perennial source, it will naturally and invariably lead to this conclusion: that because I am a judge of one of the courts of Roman law, and in order to fully qualify myself for the plenary discharge of my duties, which my official office as a judge legally imposes upon me, and I must appear behind the civick altar, as an insensible image sounding the deathly sentence of the letter of the law, like the solemn knell from the bell, on the bastile of death!

I will now tax the patience of the court and jury, while I pursue my ratiocination, in the consecutive wake and legal sequence of the crown barrister's doctrine and arguments; and apply them to the case of Pilate, the prisoner before the bar; and I shall then consider it as indubitably manifest, to the full conviction of the mind of this court, that the prisoner Pontius Pilate, the governor of Jerusalem, while sitting on his judgment seat, and the person of Christ standing before him for adjudication;—that Pilate's examination of all the testimony, that Caiaphas and his satellites brought against him, Pilate discovered such base discrepancy in the whole of the witnesses, as that, in pursuance of the legal convictions of his mind, he did, on this mysterious occasion, manifest some light indications of Roman commiseration towards the supposed malefactor Christ, as he stood bound at his bar, vehemently accused by

the green-eyed jealousy of the Jewish high priest, and the irascible spirit of his fawning satellites.

Now, the whole postulatory stamina, of the doctrine and argument of his very learned honour the states-general, against Pilate, on the trial of Christ, is this—please the court and jury: That the crown attorney's doctrine, places Pilate, just like an old ship, which the proper officer of some commercial city has condemned and ordered to be dismantled of her sails, rigging and spars;—just so this new doctrine of entire nullification, which the crown barrister has placed at the bar of this high court of law and inquest, in order to criminate Pilate, is in its legal stamina as follows: that the prisoner, Pontius Pilate, (and we judges shall have to follow close in Pilate's wake,) must go and dismantle himself of the free volition of his mind, and all the physical and mental powers and faculties of our natures, so that when Pilate sat on his judgment seat, he was in consequence of his office as a judge of Roman law, entirely deprived of the legal use, and untrampled exercise of the volition of his own mind, and private judgment, in all cases of legitation and crime, that might at any time have come under Pilate's judicial practice for his legal decision: therefore please this court and jury, I experience this day an anxious predilection in my mind to deeply imbue the mind of this court and jury, with a few of my sententious remarks; that is, if these new principles, and nullifying doctrines of the learned barrister in the behalf of the crown, should be adopted as the orthodox and legal doctrine of our courts of either civil or military law: I shall unfeignedly inform this court and jury, that in that case I should go and immediately resign my official office as a judge of Roman law, and with repulsive disgust at the extreme weakness and folly of mankind, entirely abandon both the profession and practice of Roman law. But I am fully persuaded, though I thus speak my sentiments in the presence of this court, that the crown barrister's doctrine of the entire nullification of all the unalienable rights and privileges of us gentlemen of the bar, with

the rest of the citizens of Rome; I hope shall never be invaded by the heterodox doctrines of some young upstart or the fevered rapsody of some new theorist, either in civil law, or the mythology of our thirty thousand gods; in whose hands, we as wise men, have committed the safe keeping of our nation—to act as guardians for us, against all theorists and nullifiers of old laws, rules, axioms, and the custom of our legitimate ancestors.

But, please this court and jury, leaving the case of Pilate for a few moments, I shall, as it were, gratuitously suppose, that if any judge of one of our courts of law, should have his mind deeply convinced of either the guilt or innocency of a prisoner, which either the letter or arm of the law shall arraign at its bar, for trial, and I as a judge should be fully satisfied, from all the collateral circumstances of the case—and when the postulatory evidence were placed, by the plenary powers, which the plaintiff may be in possession of, over the ignorance, imbecility and poverty of the defendant; yet, please this court, I as a judge might discover from the dark clouds of suspicion, which locate themselves over the heads of some of the witnesses in the case, and a vascillating atmosphere, that is oftentimes associated with human testimony in other of the witnesses of the same case. This view of the doctrine of the states-general's nullification, goes to show this court, how very absurd and unreasonable the conclusion would be, that because I am a judge of Roman law, I must be solely and entirely debarred of the free volition of my mind; and at the same time disfranchised of the unalienable privileges of a Roman citizen; so as not, please this court and jury, to fully express my legal views in this or any other court, on the guilt or innocency of any person, who might be brought as a culprit, or arraigned as a malefactor for trial before me. So that, perhaps in some of the suspicious elements of the testimony preferred against the prisoner, I should fully satisfy myself, as the official organ of the law, and that too, after the most fair, candid and impartial investiga-

tion of the legal validity of all the witnesses, that for want of substantial and direct evidence in the case, I should both see and experience it to be my official duty, to recommend the prisoner to the court and jury for mercy: and then, according to our new theorist on the doctrine of nullification, that in consequence of my exercising the volition and other unalienable privileges of a common plebeian citizen of Rome, I should be characterized by the green-eyed serpent of jealousy, who lies coiled at the root of the Upas tree, disgorging its constuperating venom, and most maliciously impugn my conduct in the supposed case, as a delinquent in my official duty, or else a party with the supposed crime of the defendant at the bar. The court will indulge me to say, I am not yet prepared to admit the fallacious relevancy of the barrister's argument.

But, please this court and jury, to resume the case of Pilate, the prisoner in durance at the bar of this court—Is not the foregoing portrait, a true picture of Pilate's case? Was he not, by this new theorist and doctrine of nullification of the crown barrister, placed in precisely the very unpropitious circumstances I have described, when that (supposed) malefactor called Christ, stood bound as a prisoner for trial at the judgment seat of Pilate?

And now, may it please this court and jury, it devolves on me, as an imperious duty which I owe, first to my conscience, and secondly to the glorious Magna Charta of Roman law, and thirdly to the unalienable rights and priviliges of all its free citizens, to inform this high court of chancery, that if such a nullifying sentiment, and new forensick axiom were to be received and adopted, in all our courts of civil law; What, may it please this court of law and inquest, would be the inference that common sense would draw? The court and jury will no doubt indulge me to say, that it would at once go to disfranchise all our judges of their personal and unalienable rights and privileges, with the rest of the Roman citizens. And let me ask this court again, What would be the demoralizing effects, and

constuperating influence on all our courts of civil law, in a forensick point of view, should this nullifying and unfelicitous precedent be but once admitted in this or any other of our courts of Roman jurisprudence? I ask, if it is not irrelevant to embargo the patience of this wise and impartial court, with my impugning remarks on this new doctrine, Would it not produce the most dangerous and constuperating influence, on the physical and moral elements, in our system of civil law and government, throughout the empire? Which would soon produce the most deleterious effects throughout all the civil and legal channels of law and justice, between the ruler and the ruled; and between man and man! And please this court and jury, it would soon cause crime and innocence, to be amalgamated in one common receptacle of vice and anarchy—far worse than a chaotick or an uncivilized state of society.

I shall once more elicit this court to exercise its patience, while I indulge myself in the use of a figure, to convey the new doctrine of the states-general's nullification, with more force on the mental vision of this court. The idea is this: Would not this unpropitious doctrine, cause our judges to be located in the rearward of all the civick altars in our courts of justice? And would it not appear to the philosophy of the human mind, and even to every person of common sense, just like a graven image of either gold, silver, wood or stone, chained by the irrevocable law of stern fate? Or like insensible Egyptian mummies against the walls of our court houses; so that all our judges would bear in their countenances, a striking symmetry to the ancient image of Molock, not having the free volition of their minds, and the exercise of their legal judgment; merely with a void place or cavity, like the idol I have alluded to, for the letter of the law to pass through; like an insensible channel, to convey the vituperating voice of the condemnatory sentence of the letter of the law, on the devoted head of the prisoner, which the foul and irascible elements of green-eyed jealousy, envy, hatred and malice, with all the other sable, but name-

less passions of the wicked, vicious and envious part of mankind, might at any time, under the cloak of the mere letter of the law, through the agency of its officers, be brought to the bar of our courts for adjudication.

I therefore appeal to the wisdom of this court and jury, in accordance with my associates, the judges on the bench; and also to all our judges of courts of civil law throughout the Roman empire, whether we do not frequently find, in our legal practice, that after long and iterate experience, even under the most free use and untrammelled exercise of the whole elements of the plenary volition of our minds, and private judgment, that we frequently find it exceedingly difficult, at times, to give a true and just judgment, in many cases, presented before us, for adjudication. And, my learned colleagues, does it not often happen, that after we have plodded with mental turmoil and legal drugery, over all the arable land, and fertile fields, that are within the purlieu of the whole arcanum of legal wisdom and knowledge; when we judges, by a more than ordinary exertion, of the almost herculean strength of our legal minds, have placed the prisoner's case in the scales, that hang before our civick sanctuary, which stands before the altars of the gods of justice, truth and mercy; so that, please this court and jury, after we (limited) judges of this mundane dispensation, have with the almost passive patience of a Job, as it were, patiently heard, and strictly examined all the witnesses and testimony, in the defendant or prisoner's case, which are either of a collateral, circumstantial, presumptive or of a positive character, we have added to the grace of our legal patience, the industrious habits of the bee and have most assidiously gathered, from all the legal light which our smoky glasses of imperfection, in our law telescopes, could draw down on the cases of those culprits, placed at the bar of our courts, before us as judges, either for judgment or acquital—so that I can this day freely appeal to the reiterated experience and practice of all my coadjutors, who sit with me as judges on the bench, as auxiliary agents in the trial of Pilate,

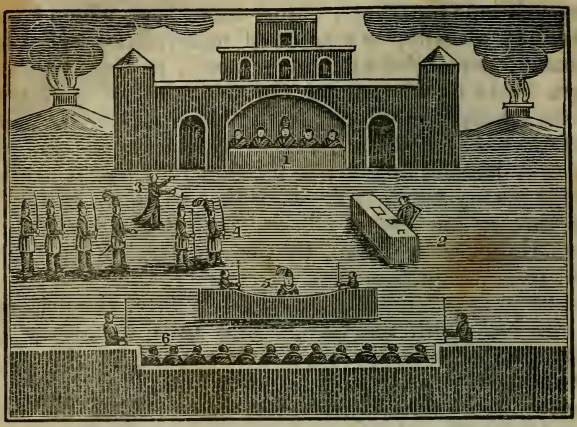
the prisoner at the bar of this court—that after we have in our law sandals, with assiduous turmoil, plodded over the whole ground of the arcanum of elementary wisdom and knowledge of men and things, and please this court and jury we, as judges of the words and actions of our fellow men, have taken the most excursive survey of the whole consecutive range of evidence; and have placed the whole collocation of their words and acts before us; yet, we find it exceedingly difficult, to righteously judge, and truly weigh in the golden scales of equity and justice, the true shades of either the guilt or innocency, of the prisoner or defendant, as the case may be before us.

And may it please this court and jury, having given you my view of a judge's official duty, and the assiduous turmoil which more or less follows close in the wake of a faithful discharge of his legal profession, I do now, therefore, in the behalf of myself and the associate judges on my right and left, deliver to this high and illustrious court of law and inquest, over the lost body of Christ out of the sepulchre, that our legal opinion and judgment is this: That the prisoner at the bar, who was at the time of the alleged robbery of the custom-house of death, the Roman governor of the city of Jerusalem, and province of Judea;—I therefore iterate to this court and jury, that our legal judgment of the charges and specifications in the indictment, which the state's attorney, has preferred against the prisoner at the bar, is this: That for want of indubitable testimony, are nugatory and entirely defunct. And that his excellency the governor, Pontius Pilate, stands before the bar of this high court of law and inquest, and the civick altars of his national gods, innocent and entirely free from all imputation of guilt, or the slightest shades of suspicion, arising out of a few indications of sympathy, legal clemency, and sheer justice. That Pontius Pilate, openly to the world, manifested towards Christ, on the day of his trial, in strenuously endeavouring to persuade Caiaphas the high priest of the Jews, to spare the innocent life of Christ, instead of that notorious robber

and seditious murderer, called Barabbas; whom Caiaphas had already, in a spirit of malevolence and contumacy, demanded at Pilate's hands, as their national sign, for to be written on the telegraph of a Roman cross, by dipping the pen in the blood of Christ. The ostensive object of the Jews, in this capricious and unnatural demand appears to be, that they might exhibit in the bloody hieroglyphicks of that harmless enthuiastic theologean, called Christ, their former salvation from Egyptian bondage, by the sacrifice of the life of that poor inoffensive man.

The judge then gave the case of Pilate, the prisoner at the bar, with the papers that were necessary for their further information, into the hands of the jury, who retired into the jury chamber; and in the space of about three hours returned into court: when the foreman thereof presented to the judges and court their unanimous verdict, of the prisoner not being guilty of any dereliction, of either his civil duty, as the governor of Judea, nor of any remissness, as the chief commander of the military forces of the Romans, in that province of the empire.

The chief judge rose, and read the verdict of the jury to this high court of chancery; which report of the jury, was by the five judges and whole court, most unanimously received. When the high marshal of the empire, and high sheriff of Rome, conducted Pontius Pilate, the governor, out of the court, under the flowing banners of Roman honour; and the court adjourned to meet the next day.



CHAPTER XIII.

The thirteenth day of the trial of the robbery of the sepulchre, of the crucified body of Christ.

And it came to pass, that this high court of law and inquest met persuant to adjournment, at an early hour: and as soon as the judges arrived, and were seated on the bench, and the counsels for and against the defendant at their proper locations, that the grand marshal of the empire entered the court, in company with the high sheriff of Rome, followed by some of the royal guards, who brought in the centurion, and placed him before the bar. The crier of the court having gone through his usual forms, and put up at the civick altar his customary prayer, of *may God save the Emperor*

Figure No. 1. The five judges of this court of law and inquest.
No. 2. The centurion's counsel taking his notes.
No. 3. The states-attorney opens the prosecution against the centurion.
No. 4. The marshal and high sheriff of Rome, with the royal guards, bringing the centurion into court, to be tried for the neglect of his duty, in the loss of the crucified body of Christ out of the sepulchre.
No. 5. The centurion placed in the criminal's box.
No. 6. The twelve jurymen panelled.

and commonwealth, that his learned honour the states-attorney rose, and had the centurion sworn by the legal officer of the court, after the following form of affirmation: when the crown barrister said, you sir, do in the presence of our gods, and before the civick altars of this august court of law and inquest. most solemnly affirm, that you will truly and faithfully declare to this court, all the matters and things you may know of the loss of the crucified body of Christ out of the sepulchre; and that the testimony you shall be called upon to give in before the judges and jury of this court, shall be the truth, the whole truth, and nothing but the truth, to the best of your knowledge, in the presence of this court, and in the sight of the gods!

And it came to pass, that as soon as this affirmation had been administered to the centurion, the learned counsel on the behalf of the crown, with much apparent show of forensick grace, desired the centurion to briefly state to the court and jury, in the most easy and communicative language, the which you sir, as an officer in the Roman army have the command of: all which had come to your own knowledge relating to the cause now pending at the bar; and be so good, sir, as to present all the persons, things, circumstances, words and acts, that may have the least coindication on the case, and place the same in consecutive order before this court—that came within the range of your military profession and knowledge, relating either directly or indirectly, to the reported robbery of the sepulchre, of the dead body of that (supposed) malefactor called Christ, that the civil and martial laws of the Romans, to all human appearance, had so securely bound in the ancient custom-house of death.

[The centurion's testimony given in at the solemn bar of this high court of Arcopagus, held on the side of Mount Calvary, and within the precinct of the garden where Christ's crucified body had been deposited in a new sepulchre, that had been but recently excavated or hewn out of a solid rock.]

When the centurion arose, and with military and soldier-like obsequiousness, which he possessed the most plenary command of, stated to the judges as follows: May it please your learned honours your prisoner was, at the time of this reported robbery and surreptitious invasion of the silent dormitory, and calm repose of the dead, or please your honours, dropping my trope, at the august bar of this court, and using a more common phraseology, in order to be a little more congenial to the vernacular language and ideas of a number of plebeians, who I this day behold in the aisles and areas of this court;—I say, the sad and distressing loss of the crucified body of Christ, out of the sepulchre, that had been, please your honours, by the strict and most imperative command of the Roman governor, Pontius Pilate, acting as it were, co-ordinately and in full conjunction with Caiaphas, the high priest of the Jews, placed under my military care and providence, till the third day should have passed over the garden and sepulchre, where Christ's crucified body had been deposited. And being at that time an officer in the Roman army, by the well known rank of a centurion, I had the entire command of one hundred men. Now one of the special circumstances, that attended the placing the body of Christ, after it had been crucified, under my charge, was as follows: The day on which Christ was crucified, appeared to be followed by a day, which the Jews observed as a high day; that is, please this court, the day before their annual sabbath, (the christian may see John 19, 31,) in which the nation of the Jews celebrated their redemption from their four hundred and thirty years Egyptain bondage, (the Jew, if he please, may see their going out, or what the English render their Exodus, 12, 41.) Now, please your honours, and just before the going down of the sun, the whole interest of Caiaphas, and the Jews of the city of Jerusalem, sent a deputation to Pilate the governor, to have the legs of the malefactors that I had crucified that day, broken, in order that their bodies might be taken away, from the place of execution; so that the holy and pious

vision of the Jews, as they went up to the temple of their God, might not be distressed with such a barbarous and repulsive sight: [the christian can find the root of this idea, in that place of scripture just alluded to, John 19, 31,] when Pilate sent the captain of the watch, that was stationed to guard his palace, to know of me, whether Christ were already dead, as there was a person of distinction, a rich and eminent counsellor, who was obsequiously and humbly praying, that the body of Christ, might be delivered to him, in order to its being interred, with what his friend thought religious decency. And as soon as I had received the note from Pilate, by the hand of the captain of his guard, another note was presented to me, by the hand of a servant of the high priest of the Jews, to brake their legs, I went and commanded the soldiers, to brake all their legs; so that if there remained the least vital spark of animal life in either of the three malefactors, the solemn work of death might be made sure. But, please this wise and intelligent court, as I went before the soldiers, who were the executioners of the three criminals, I saw that animal life had already taken its final departure from the body of Christ;—so I stayed the hand of the soldiers, from breaking the bones of Christ, having the fullest assurance in my own mind, that the body was dead:—but a thought struck my mind at that moment, when I looked at the body of Christ, as it hung on the cross, and beheld the placid innocency of his countenance, and the deathly calmness of his whole appearance; but still, please your learned honours the judges, in order to fully comply with the stamina, as well as the letter of the governor's inquiry, about the certainty of the death of Christ, [the christian will find this idea confirmed, by looking at Mark, 15—44,] I gave orders to the captain of the band of soldiers, who had a spear in his hand, to pierce the left side of the body of Christ, so that it might with more facility reach and pierce his heart: from which deathly incision, there issued forth all the blood and water that was in his animal

system.* [The christian will find this idea fully justified, by looking at John 19—32, 33, 34.] This being done, and the legs and other bones of the other two malefactors being broken, I ordered, according to Pilate's request, the three bodies to be taken down from the crosses: and being presented by the counsellor, with an order from Pilate, written by his own hand, I very obsequiously delivered to him the crucified body of Christ; and then retired to my quarters, believing this solemn business, with regard to the death of Christ, forever at rest. But, in this sanguine expectation of your prisoner, he was shortly after disappointed: for early in the forenoon of the next day, please your learned honours, it appeared first from a coindication of the acts of Caiaphas, the next morning, and also from the most indubitable testimony of some of the most reputable servants of Pilate's household, that Caiaphas came to the palace of the governor, in company with a number of other priests, and some of the most influential of the pharisees of the city of Jerusalem, and informed the governor, that the malefactor called Christ, that had been crucified on the sixth day of the Jewish week, had notoriously asserted, as he went in his ambulatory and pedesterious journies throughout the jurisdiction of Pilate—that is, please this court, the land of Judea—and also, in the temple and streets of Jerusalem, publicly declaring before his demise, that he the said Christ, would break out of the custom-house of death, on the third day; that is, please this court, by dropping his figurative style and allegorical manner, that he appears to have indulged himself in, when communicating his ideas to mankind. Now this high and

* Physicians may say they never saw water and blood on their opening the body of a dead man, who was at his demise in a healthy state. We answer, that the fluids in the body of Christ, had a special adaptation to produce this singular phenomena, in the physical economy of the sinless and immaculate body of Christ—it being only a small cog of the vast miraculous machinery.

philosophical court well know, that not only military gentlemen, but all other persons of a classical education and good breeding, very seldom make use of a figurative style, in colloquial conversation.

The reader may find the scripture that justifies the foregoing plate: "But one of the soldiers with a spear pierced his side, and forthwith came thereout blood and water. And he that saw it bare record, and his record is true: and he knoweth that he saith true, that ye might believe." John 19—34, 35.

But, please your learned honours the judges and jury of this court—to proceed with what Caiaphas the high priest of the Jews said to Pilate, about the boasting of Christ, in simple language:—I will, said Christ, arise from the dead on the third day; notwithstanding that

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Mount Calvary and the Sun veiled in darkness at the passion of Christ. And the Roman soldiers according to the sanguinary laws of that nation, (which it inflicted on its slaves only) complete the work of death.

No. 1. A soldier piercing the left side of Christ.

Nos. 2 and 3. Two soldiers with iron bars, breaking the bones of the other malefactors.

No. 4. The Centurion directing the soldier to pierce the left side of Christ.

No. 5. John beholding the bloody deed.

our martial law and military discipline, had bound him so fast in the dark dungeon of death, with his body transfixed to the walls of that dreary mansion, by the deathly spear of one of my soldiers.

And, as I said before, believing the bloody tragedy to be over, my mind appeared to be at rest. But it was soon roused from its transient military slumber, by a note which Caiaphas delivered to me; the which, when I had received it from the hand of the high priest, I opened the same, and read its contents: when, may it please your learned honours the judges, I in a soliloquy said, If that be the case, and his boasting be of that altitude of character, and he has thus cast the toscin of defiance, against the whole military prowess of the civil and military skill of my country, when I said to myself, If one man, and he too a crucified and dead man, is to take the garland off the bush of military honour, and tarnish the high wrought fame of our country's glory, it is high time for a Roman officer to look out for the storm, that has threatened to make its appearance in the civil and martial heavens of the mighty empire of Rome! When, please the court, I continued the soliloquous parable in my own mind, and said, It shall not be for the want of soldier-like vigilance, military skill, and martial discipline on my part.

So, please your learned honours, I went with Caiaphas, the high priest of the Jews, without any hesitancy whatsoever, to the garden, where the sepulchre was located, that contained the crucified body of Christ, taking a band of my best and most valiant soldiers with me. And when we arrived at the garden, Caiaphas prayed that some of my people should remove the large stone from off the entrance of the sepulchre, so as to fully satisfy him, with myself, that the crucified body of Christ was still in safe-keeping in the solemn mansion of the dead; when we both went down and saw the body of Christ, and examined it minutely; and saw the punctures, from the crown of thorns, in his temples; the excavated channels, also, on

his scourged back; and the ragged print of the nails in his hands and feet; and the awful gash, which the incision of the spear had made in his left side.

After the high priest and myself had fully satisfied ourselves of the safety of that very body, we saw on the previous day crucified, we placed all the little symbols of his friend Joseph's kindness and attention, to his dead body, in the exact sequence we found them, and went up out of the sepulchre; when we found by that time, that the governor had sent his private secretary, with the royal seal of the empire: when I ordered the stone, which was very large, to be placed over the entrance of the sepulchre, and I then took the seal from the hand of Pilate's private secretary, and sealed the stone over the sepulchre, in the presence of Caiaphas, and a vast number of his chief priests and Pharisees. This being done, please your learned honours the judges, I set a strong watch of Roman guards, in such a careful manner, that please this court, I should not have experienced the least hesitancy, in consequence of any foreboding fears arising in my mind, to have trusted all the treasure of Caesar's household, with his military chest, crown-jewels, and please your honours, my sovereign's life also, under the same watch and seal of state, I set to guard the sepulchre, which contained the crucified body of Christ. When, please your learned honours, the judges of this high court of law and inquest, I experienced a Roman sensation of pleasure in my mind, in reflecting, that I had so fully discharged my duty, in so safely mooring the crucified body of Christ, on the old quarantine ground, and also securely bounded him in the custom-house of death; fully as safe, as ever the conspirators in the senate-house of Rome, had bound the poor cadaverous body of Julius Caesar, in the old iron-bound prison-ship of death: which has never been known to this day, to lose one of its bounded deposits, or suffer one of its prisoners to escape.

And having, please your learned honours, executed my orders with all the mental, physical and martial

skill, and capabilities, which at that time were under my control, and I had given the royal guards the most imperative charge to do their full share of duty, like brave fellows, I and Caiaphas came out of the garden, where his theological carriage was in readiness to receive him;—and having given him the etiquette of the evening, we parted; he to his palace in the vicinity of the temple, and I to my quarters—fully believing all were safe.

But, may it please your learned honours, the judges of this high court of law and inquest, it came to pass, that early the next morning, the watch went into the city of Jerusalem, and had a pious interview with Caiaphas, the high priest of the Jews. After which, they came out of the city, and went and reported to their companions in arms, that a few Galilean fishermen, called by some, the disciples of Christ,—and only, please this wise and intelligent court, eleven in number of the poor wretches, came while some saturnine furies had overcharged the laws of nature with a dense and dark atmosphere, highly pregnated with some somniferous or sleepy gas, which soon spread a nebulous atmosphere over the garden, where the sepulchre that contained the crucified body of Christ was located—and that, when this strange and sleepy phenomena came over the garden, it caused the whole of the guards to locate themselves co-ordinately on the earth. And that it was during this mysterious delinquency of their military duty, that those subdolous disciples went off with the crucified body of Christ.

Thus, may it please your learned honours, the judges of this court of law and inquest, over the loss of the crucified body of Christ out of the sepulchre, I have given in evidence, all that has come to pass, to the best of my knowledge, of an official and positive character, respecting the robbery of the sepulchre of the crucified body of Christ.

But, may it please your learned honours, I would ask to be indulged, if it is not entirely incompatible with what I have always been led to view the unalien-

able rights of a Roman citizen—which privilege, as an officer of its army, I experience it this day to be my duty to claim; that is, to give in at the bar of this court, my private views of the special acts of some of the persons and things, which took place at the time that the crucified body of Christ was first missing out of the sepulchre. Therefore, if it will not entirely provoke the displeasure of this court, and is not irrelevant to the legal axioms and dignity of this high tribunal, and the moral accountability of my affirmation, as a witness at its bar, I shall proceed; and if not, I am willing to stand corrected. When the chief judge signified to the centurion, that the court and Magna Charta of Roman law, most assuredly grants a defendant the legal privilege, to express his views of persons and things, that have any collateral bearing on the case pending at the bar of any of our courts, of either civil or martial law. The centurion then went on to make the following remarks, by relating to the court, that an onerous coindication passed before his view, portentous of great distress, in the city of Jerusalem, on the day of the reported robbery of the sepulchre of the crucified body of Christ, or while that disgraceful cloud was passing over the fame of the Roman arms, and constuperating the military laurels of his country's glory. That is, please your learned honours the judges, of this solemn court of law and inquest, I observed a few collateral circumstances, that were connected with this shameful theological deteriorating phenomena, which to this day has not, like the phœnix, arose with that soaring bird of fabulous fame, out of the ashes of their military disgrace, that is, the strange and unheard of aberrance from the path of duty, by Roman soldiers, who I placed as guards at the sepulchre, that contained the body of Christ.

Now the persons and things, and other collateral circumstances, that I wish to call your learned honours attention unto, are as follows: that I very patiently waited at my military post all that day, when the report first came out about the robbery of the sepulchre

of the body of Christ, expecting every moment to receive the most imperative orders from Pontius Pilate, the Roman governor, and also some special communication from Caiaphas, the then noted high priest of the Jews in Jerusalem, to have the subject of the sacrilegious robbery of the sepulchre brought to light, and have all the guards, with the captain of the watch, immediately arrested and put in strong hold, in order to be brought to trial at Pilate's judgment seat; so that, after a legal and martial examination, if they should be found guilty, of so disgraceful a delinquency of their military and soldier-like duty, to have them all put immediately to death, according to the well known laws and strict martial discipline of the Roman army.

But may it please this court, after I had patiently waited the whole of that day, on which the report first went out into the world—and if it is not irrelevant in the view of the court, I will add, that I have obsequiously waited to this day, and have not received the least order or command, either from Pilate the governor, or Caiaphas the high priest of the Jews; nor any communication either by word or letter. And indulge me further to inform your honours, that although my official duty has oftentimes, subsequent to this distressing catastrophe, called me into the immediate presence of Pilate, yet his excellency the governor, to the best of my knowledge and recollection of the case, has never once undulated my audibility, with a single word on this dark and mysterious occurrence, which had spread its sombre canopy, over the honour and character of the governor, and the priest; that is, please your honours, in my view of the whole affair, in their not demanding an immediate trial of the guards, at a court martial. But, may it please your honours, since I have so very unceremoniously trod on the toes of the patience of the court, I shall take on me to gratuitously place another small coindication of their conduct on that day, which was as follows: the next day after the reported robbery of the sepulchre of the crucified body of Christ, I sent my servant for the captain of the watch to come unto

my tent; when I put some close military questions to the fellow, to ascertain, if possible, how it came to pass, that he, and the whole of the guards under his command, should all fall, as he had reported, simultaneously to sleep, after receiving so pressing and solemn a charge from me, in the presence of Caiaphas, the high priest of the Jews, to do their duty like good soldiers and brave men. When, may it please your learned honours, to my utter surprise, the captain of the watch gave me the following statistical account, of what he and his comrades believed to be the agency, by which this disgraceful occurrence had overcast with a dark cloud, the glory of their military character;—when he informed me, that a number of aerial beings, from some distant clime, came suddenly down on the garden, and so entirely dismantled their persons of their five senses, that is, they were deprived of their vision, audibility, tangability, of the use of their alfactory nerves, and also of taste. So that this aerial agency cast them all on the earth, as blind, deaf and unfeeling men—entirely deprived of all the functions of this present life;—and in a word, said the captain of the watch, we were all smitten to the earth, as dead men on the field of battle. And when this mysterious dispensation passed from over our persons, we opened our eyes, and found that all our natural senses had returned; when we arose on our feet, and saw that the large stone was removed from the entrance of the sepulchre, and the crucified body of Christ taken out of the same. And this, sir, is all that I can inform you, respecting this clandestine surreption, on the old custom house of death, over which you placed me and my comrades in arms.

Now, may it please your learned honours the judges, to indulge me to relate, that when this spectre-ridden captain of the watch, had finished in my audibility this ghostly relation of the whole of this disgaceful affair, it filled me with a kind of repulsive displeasure at the revolting idea, that Roman soldiers should become the recreant slaves of such a religious effervescence, so as to suffer themselves to be diverted from the

full discharge of their military duty, from some transient superstitious impression, of spectres flying over the garden. Nevertheless, please your honours, this subaltern officer told this ghostly tale, or rather spectre anecdote, with so much superstitious grace, and at the same time with such an air of Roman-like sincerity in his countenance, that I could not, with all the risibility I was master of, laugh the spectre-ridden fellow out of his army of flying ghosts, that he so strenuously asserted had robbed the sepulchre of the crucified body of Christ. So, please your honours, I let the poor superstitious subaltern go free for the time; still anxiously waiting, for Pontius Pilate the governor, and Caiaphas the high priest of the Jews' pleasure, before I proceeded any further in the examination of the captain of the watch, and his comrades in arms.

May it please this court to exercise its patience for a few moments longer, and admit the relevancy of another idea, as the last collateral incident of that day, when the body of Christ was missing out of the sepulchre; which is as follows: As my tent was pitched in a large field, that lie off the main road, which led from Caiaphas' palace to that of the palace of Pilate, I was involuntarily led to view the conduct and movements of Caiaphas the high priest of the Jews, how he identified himself with Pilate, throughout the morning of that day, when the report first came out, that the crucified body of Christ had eloped by some means—which at the time, really seemed to astound and fill all Jerusalem with a tremulous sensation of fear and alarm; which all the sanitary rules of that day could not suppress. But please this court, be that as it may;—I observed that the theological carriage of his holiness, Caiaphas the high priest, was passing and repassing from his palace to the palace of his excellency, the governor, throughout the best part of the morning of that inauspicious day; so that in consequence of his holiness' carriage driving off at a very early hour that morning, which please the court led me to conclude, that the civil and ecclesiastical business between them, must be

of primary importance, to cause such a close and interesting conclave between their excellencies; so that, please your learned honours, the judges of this court of law and inquest, the high priest of the Jews' conduct throughout the forepart of that day, led your prisoner to seriously forecast in his mind, that the reported robbery of the sepulchre of the crucified body of Christ, which had caused so much buzzing in the civil and theological hives in the city of Jerusalem, was of that civil and theological character, and at the same time of that mysterious and marvellous nature, as appeared to me to belong entirely to a civil and ecclesiastical state of things; which led me to draw this soldier-like conclusion, that my calling had nothing to do with such lofty matters. So that I experienced a state of neutrality in my mind, which led me to be fully reconciled to let the dark and mysterious subject of the robbery of the sepulchre, remain in better hands and wiser heads, as it related to moral and metaphysical subjects, than mine. Therefore, please this court, my duty led me to draw this inference, that since the recreant conduct of the guards was so blended with the interest and policy of their excellencies, Pilate and his holiness, Caiaphas, that my straight line of military duty was to mind my own profession, and continue to remain neutral; and strictly observe a profound silence; which, may it please your honours the judges, of this high court of law and inquest, I have strictly observed to this day.

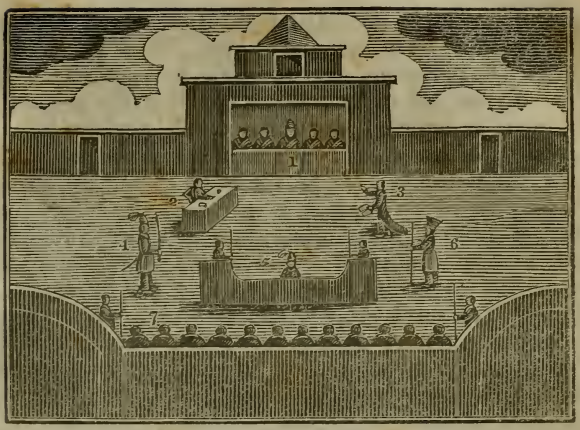
But in concluding my testimony, may it please your honours the judges, to indulge me to say, that whenever I have seriously taken an excursive survey of the whole coindication and character of the persons and things, that had the least collateral association with the reported robbery of the sepulchre, and the sleeping of the Roman guards, I have ever since that distressing affair took place, been led to view this sombre catastrophe, as a deteriorating effect, arising from some cause to military men unknown, that had taken place in the *wax and honey* of the civil and theological hives, that

had ever been agitated in the city of Jerusalem, of which Pilate and Caiaphas were the king bees.

The centurion having given in his evidence to this high court of law and inquest, sat down and said no more.

After which the states-attorney rose, and with his usual eloquence, thus addressed the court: wherein his learned honour very ingeniously endeavoured to convey down the *lightening-rod* of that oscillatory member, called in our vernacular vocabulary *the tongue*, all the deleterious electrical fluid, from all the little dense and sable clouds, which the crown barrister's keen forensick eye, professed to see in the delinquency of the Centurion's duty, in not guarding the sepulchre with that military strictness and martial faithfulness, which he conceived the nature of the case demanded at the centurion's hands. But it came to pass, that all his forensick turmoil and oratorial labour, to converge the blame of the loss of the crucified body of Christ out of the sepulchre, on the head of the centurion, made little or no lasting impression on the mind of the court; so that the states-general's legal efforts and apparent herculean strength of sophisticating reasoning, did little or no execution, against the colossean pedestal of Roman honour, on which this bold and intrepid officer, stood at the bar of this high court of law and inquest, in the whole of the military panoply, quite inexpugnable to the whole of the states-attorney's deleterious charges. When his learned honour had ceased his labouring thunder cloud, he sat down.

And it came to pass, when the crown barrister had taken his seat, that the chief judge arose and adjourned the court to meet in the same place the next day.



CHAPTER XIV.

The plea and defence of a Roman counsellor, in the behalf of the centurion. It being the fourteenth day of the trial of the robbery of the sepulchre of the crucified body of Christ.

And it came to pass, that the court met at an early hour, pursuant to adjournment. And when the usual formalities were gone through with, and the names of the jurors called, affirmed and had taken their seats in the jury-box, that the grand marshal of the empire, with the high sheriff of Rome, brought in the centurion, and placed him at the bar. The court being called to order, the centurion's counsel, who was a very eminent barrister of Roman law, (see No. 3, on the plate,) rose and said—May it please your learned honours the judges of this court, and the gentlemen of the jury, with all

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Figure No. The five judges of this high court of law and inquest.
No. 2. The states-attorney taking his notes.
No. 3. The centurion's counsel pleading his cause.
No. 4. The grand marshal of the empire.
No. 5. The centurion in the criminal's box.
No. 6. The high sheriff of Rome.
No. 7. The twelve jurymen panelled.

the gentlemen who this day constitute the legal elements of this high court of law and inquest, I shall gratuitously take it for granted, that the good sense of this court is, or at least out to be well aware, that the ground of argument in which I am, from the imperious law of necessity, drove on this day to plead the cause of my client, the centurion—is, let the wisdom and knowledge of this court make the best it can of my legal location; I say, it is but a sandy arena, that is, please your honours, I have no positive testimony to place before the bar of this court in his case; so that the inference is this:—I shall have to do as the mariners, when driven by contrary winds, among rocks and shoals; that is, steer my way through them in the best manner my volatile and sandy resources will supply me with the means of pleading my client's cause. And as I presume your honours clearly see, that all the evidence I can procure in the case of the centurion, the prisoner at the bar, must be drawn by a venturous levy on the meagre and beggardly elements, of the mere collateral circumstances of the case. And, may it please your learned honours the judges and the gentlemen of the jury, these things being thus premised, it of course leads me to believe, that the legal wisdom and knowledge of your honours, will expect great conciseness in my remarks, at the bar of this court to day, for the want of sufficient legal matter, as a lawyer, to work upon, in the behalf of the innocency of my client. I shall, I humbly trust, experience it to be my duty, to endeavour as much as lieth in my power, to cause this court to realise its expectations of my professional duty, so far as it shall stand legally associated with a conscientious discharge of the duty, which I owe to the cause and interest of my client. Therefore, may it please your honours, in entering on the defence and justification of my client's person and character, with this narrow line of demarcation, and dangerous straits before me, I shall reduce the plea of the justification of the prisoner at the bar, to a mere epitome, which I shall first venture to draw from some of the bright clouds of

the national glory of the Romans, in the reign of Tiberius Caesar; and secondly, from the brilliant chariot of military honour, that was flying over the Roman army, of which my client, the centurion, was an officer. With these two ideas, as my legal text, I shall endeavour to illustrate, with as much conciseness as my limited powers of argument are master of. Therefore, please your honours, I shall begin with the first idea of our legal text; the glory of the Romans at the time of the robbery of the sepulchre.

Now your honours all well know, that the Roman empire had almost arrived at the meridian splendour of its national glory, and the plenary altitude of its military fame, in the Augustean age. And it is also notorious to the whole world, as well as to your honours, that the Roman empire, in the days of Tiberius, spread itself over a vast majority of the civilized and barbarous nations of the earth; and had by its conquests, almost swept from the face of the earth, into the sea of oblivion, the few embers and ashes, which the ravages of time had spared, for many ages, of the Assyrean, Chaldean, Median, Persian and Grecian monarchies. To this idea, please this court, I shall add the other head of my text; that is, the discipline, and strictness, throughout the martial legions, in the most distant provinces of the Roman empire, were such, at the very time these eleven ignorant Galilean fishermen made, as report goes, this marvellous surreption on the old custom-house of death; or, please your honours, by dropping my allegory, they robbed the sepulchre of the crucified body of Christ; and bid such open and notorious defiance, to the whole power, both of the civil and military laws of the triumphant empire of Rome. And now, may it please your learned honours the judges, and the gentlemen of the jury, of this high court of law and inquest, when we seriously reflect on the insignificant number of this marauding banditti, that is, there were only eleven of these recreant slaves of fear; who, if reports are in the least to be trusted, ran away from their master, as soon as the officers of civil justice had

laid their hands on him! That these men should come and panic strike with fear, a strong watch of Roman soldiers, placed by my client over the sepulchre, and go off with the dead body of Christ, is indeed more marvellous, than the seven wonders of the world! But, be that as it may, the light which I daily receive from some of the bright clouds of common sense, leads me to say at the bar of this court, that the sealing of the stone, and the setting of such a strong watch, was of that martial character, that Caesar himself would not have hesitated, for one moment, to place the civil exchequer of his empire, his military chest, with his household treasure and crown jewels, [as has been already said in this court, by my client, when he gave in his evidence,] with Caesar's own life also, with the most undeviating assurance, under the care and guardianship of such a watch, that my client, the Centurion at the bar, set to guard the crucified body of this dead man; which, please this court, my client, according to the evidence he gave in yesterday at the bar, in the audibility of your honours. But notwithstanding his assiduous attention to his military duty, he is this day arraigned as a delinquent at the bar of his country. Therefore, I shall unfeignedly pray your learned honours, the judges and gentlemen of the jury, to be indulged with the patience of this court.—And first permit me to observe, that the sealing the stone at the entrance of the sepulchre, and the stationing such military protection as the royal guards, which my client, the prisoner at the bar, gave in evidence, that he himself placed at the sepulchre, to guard the crucified body of Christ, was, please this court, of that strong and warlike character, that I shall confidently presume, no one in this court, or of the whole world of rational beings, I am humbly led to forecast in my mind, would not even for one fleeting moment, have hesitated to have trusted his life and crown under such safe keeping. But in order to unite the thread of my ideas, and resume the course of my argument, before your learned honours—I ask, Is there a solitary character in this court of law and inquest this day, that

would have hesitated, for one moment, to have trusted his life under the care of such bold and vigilant protectors, as the centurion placed over the crucified body of Christ? From which, please this court, I am led to draw this conlusion: and although I only stand on a postulatory pedestal, when I make the declaration, yet I shall consider it as a presumptive sign of my client's innocency. I therefore pray this court, to benignly indulge me, while I shall briefly remark, that the prisoner at the bar, was at the time of this reported invasion on the strong hold of death, an officer of the Roman army; which at that time, with the prowess of its battering rams, were beating the walls and bulwarks of the cities, and other strong holds, on the face of the earth, into dust: and, as I have already observed at the bar of this court, my client, the centurion's nation, had almost reached the zenith of its martial glory; with, please your honours the judges and the gentlemen of the jury, a prostrate world, bowing like a tottering wall of a besieged city, in obsequious submission at the very sight of the unfurled and flowing banners, from the lofty standards of the numerous legions of the Roman army, that had spread its conquests far and wide, over the barbarous and civilized nations of the earth. I say, please your learned honours, the very sight of the flowing eagles, of the triumphant army of the Roman empire, panic struck, the lesser and feeble nations of the earth; just as, when an old lion roareth, when hungering after his prey; when the thunder of his voice flies off in an undulatory circle, and gives a tremulous sensation for many miles round, in consequence of the intonation of his terrific voice;—so that the weaker animals scarcely know which way to flee for safety.

This is, please the court, a faint picture of the military prowess and terror of the Roman arms, at the time the crucified body of Christ was, by the high priest of the Jews, Caiaphas, and the Romon governor, Pontius Pilate, put under the care of my client. And permit me still, as counsel for the defendant, who is a prisoner this day in durance at the bar of this court, to

crave its indulgence to my mode and manner of pleading my client's cause, while at the same time I humbly hope, that I shall not be viewed by this court of law and inquest, over the sad loss of the dead body of Christ out of the strong hold of death, as in any wise impugning the wisdom and forensick knowledge of this court, while I am, for a few moments, endeavouring to present the exercise of the centurion's mind, by placing before the court, what your honours will gratuitously admit, must have been the natural forebodings of my client's mind, while all those sombre clouds of future consequences presented themselves to his view; and while these, with his own personal responsibilities were passing over his official mind, as an officer of the Roman army.

Therefore, may it please your honours, the first exercise of the prisoner's mind, if the court has the charity to grant my client the possession of a state of sanity, when the body of Christ was placed under his care and protection, which I believe, the court will not deny this Roman officer so small a natural boon; that is, please your learned honours the judges, and the gentlemen of the jury, that my client was of sound mind, when the body of Christ was so solemnly placed in his hands, to take special care of it—only, for the short space of three days! I therefore pray the whole court, to take a piercing view, of the prisoner before its bar, and see if it can discover, in the whole portrait of his countenance, and lineaments of his features, the least coindication that will lead this high and impartial court of law and inquest, to draw so unfavourable a conclusion, with respect to my client's deficiency, in either his physical or mental capabilities, so as to disqualify him from being a fit and suitable person, to take the onerous charge of the crucified body of Christ, loaded with the massy chains of death—and that only for three days!

When a profound silence pervaded the court for some moments—and every eye in court converged the whole strength of its vision on the centurion! The chief judge

then rose and stated to the court, that every lineament and feature in the bold and martial countenance of the prisoner at the bar, bespoke not only a state of sanity, but that the index of the centurion's countenance, manifested at the bar of this impartial court—which is in search of truth, and has no desire to treat the all-important subject of eternal truth with that laconick etiquette, that Pilate dispensed the subject of truth with, when Christ stood bound before his judgment seat. [For a more perfect illustration of Pilate's short mode of reflecting on the elements of truth, we refer the christian reader to John 18—37, 38: "Pilate therefore said unto him, Art thou a king?" "Then Jesus answered, Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth: every one that is of the truth heareth my voice." Pilate said unto Christ, "*What is truth?*" but he did not wait the answer: When the judge observed, that the ultimate end in view, in bringing this dolorous and mysterious cause into court, was not merely to ask the solitary question, *What is truth?* and then with a careless urbanity of manners give it the indefinite go-by.]

Now, please this court, the paramount object we have in view, in throwing of the cause of the robbery of the sepulchre, of the crucified body of Christ into court, is, that we consider it as the colossus on which all revealed religion, and the immortality of the whole race of the human family onerously rests.—We, therefore shall not be so overcharged with such excessive urbanity of manners, nor so very laconically sparing of our words, as to merely ask the all-important question, and leave the same with the silent mummies, who lie entombed in one of the pyramids of ancient Egypt, to response in a silent soliloquy to his sleepy brethren, in those massy urns of the dead, for the echo or rather the repercussive sound, to be forever flying round the dark and hollow dome; so that the answer to *What is truth?* might never reach the audibility of the living. No, may it please this court, the object of this trial is,

I trust, to follow the very excellent advice of a certain author, that is to dig deep, and lay the foundation of our investigation on the rock of truth; if it is to be found in this our mundane dispensation; that is, whether the crucified body of Christ was, or was not, stolen out of the sepulchre. When the judge continued his remarks on the sanity of the centurion's mind, and said: that the prisoner, in giving in his testimony at the bar of this court, not only evinced a sane mind, but that the scientific culture of it was of that elevation, which made it manifest, that all who had the pleasure of hearing him, must be convinced in their minds, that the centurion had passed the line of mediocrity; and is a person of no small share of knowledge, of both men and things. When the judge resumed his seat on the bench, and the counsel for the centurion rose and continued his ratiocination, or law parable, in defence of his client.

May it please this court to indulge me with the privilege, to ask again, in order to unite my former ideas with those that may follow, What must have been my client's natural exercise of mind, while the military glory of the Roman army, and the martial fame of his country's arms, with his own civil and military accountability to his sovereign, Tiberius, and his country's laws, were passing in solemn prospective before his view? Why, please your honours, it must have most powerfully awakened in my client's mind, the prisoner in durance at the bar of this court, every martial sensibility of a soldier; every noble principle of a Roman citizen, as well as a man of honour and an officer in the conquering armies of the Roman empire, to do his duty in the most plenary sense of the word. Now may it please this court, these things stood like a colossus in the relievo of my client, the centurion's honour and professional duty; and also, as I have just stated, in the audibility of your honours and the jury, that these high considerations, thus presenting in vivid prospectus to the mind of the centurion, the high responsibility of his moral, civil, and military reputation,

standing before him as a lofty beacon on the summit of a soldier's honour—saying to the prisoner at the bar of this court, in the voice of admonition, Do not tarnish the brilliant laurels of your country's fame, nor the high wrought glory of its arms, by any recreant conduct on the part of my client, the centurion, so as to draw down the nebulous shades of constuperating disgrace, on the blood bought blessings of his country's glory.

This view, please this court, which my professional duty has led me this day to take, with I trust, becoming deference to both the wisdom and forensick knowledge which it possesses of men and things, as it were involuntarily emboldening me, as the counsel for the defendant, to fearlessly venture to place this conclusion before the bar of this impartial court of law and inquest, and say, please your learned honours the judges and the gentlemen of the jury, that it were both mentally, morally and physically, and indulge me to add, honourably impossible, for my client to have possessed by all the beacons, and other warnings raised on the mountains of a soldier honour—and I am almost ready to gratuitously aver, that the wisdom and knowledge of this court, fully flows into these sententious remarks, and say with me this day, without the least discrepancy in our views—that under all the collateral circumstances of the case, in which the centurion was surrounded, for him to have overlooked so many onerous responsibilities;—first, to himself; secondly, to his sovereign; thirdly, to his country; and fourthly, to the vituperating voice of the whole world; if my client, the centurion, should by any act of delinquency on his part, leave even for one moment, the sepulchre that contained the crucified body of Christ unguarded; so as to facilitate, by the least act of unwatchfulness, on his part, as a Roman officer—and should have winked at, either directly or indirectly, the loss or escape of any prisoner, that was by the governor and high priest of the Jews, so imperatively placed under his charge—please your honours the judges, and the gentlemen of the jury, as the crucified body of that marvellous and

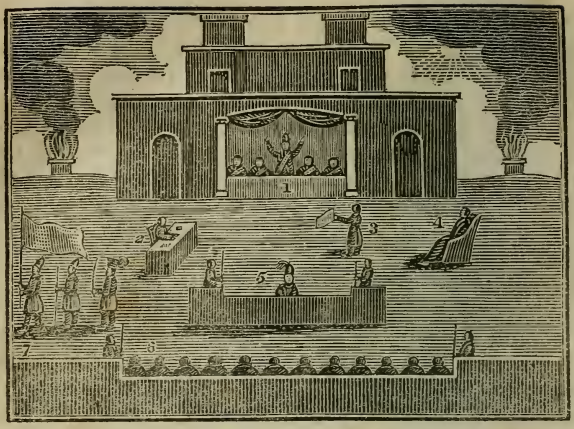
mysterious being, called Christ, was placed—please this court, under my client, the centurion's care, with, may it please your learned honours, the very feet and hands of Christ so strongly chained down on the floor of the damp dungeon of death :—and I wish this court to keep in view, that there was no sham-work, about the death of Christ ;—yes, may it please your learned honours, no transaction that has taken place, which has to this day been recorded, on the annals of the world, or the page of well authenticated history, has come down to us with more public notoriety, than the putting this harmless man, who is called Christ, in the most inhuman, cruel, and savage manner to death, on the cross.

A few thoughts by the writer.

What a most awful and horrid idea, it does present to the philanthropic mind, of the pugnacious spirit of the Jews, in putting this inoffensive man to death !—but it is some cause, of at least a partial triumph to the friends of Christ, in the all important contest or war of controversy, between the Jew, Deist and christian, that the death of Christ took place under such public circumstances, which narrows the controversy to the simple point at issue, before the bar of this court ; that is, Whether the body of Christ, was stolen out of the sepulchre by the disciples, or whether Christ rose from the dead ?—Fellow shipmates, for if Christ went out of the sepulchre by a divine power, it will, as has before been said at this bar, indeed make the most awful work among Jews, Deists and Atheists. The reader will once more pardon the stenographer, for falling off the wind's eye of the counsellor's plea at the bar of this court.

Therefore, may it please your learned honours, the judges of this impartial court of law and inquest, and the gentlemen of the jury, to indulge me to conclude, as with a kind of brief of what I have already advanced, at the bar of this court, in the defence and justification of my client's words and acts, throughout that subdolous catastrophe; that is, this distressing idea

of Christ getting out of the sepulchre, which will ever remain so, to all who hate him; to both Jews and Deists, with their near kinsmen the Atheists. Therefore, it is in consequence of the loss of the crucified body of Christ out of the sepulchre, that my client finds himself this day a prisoner in durance at the bar of this court;—and I pray your honours to observe, that the centurion, in order to make all things secure and safe forever, placed at the door of this bastile of death, a sufficient number of Roman guards, after he had sealed the large stone at the entrance of the sepulchre; well knowing that if the crucified body of Christ, his prisoner, should make its escape, it would ruin his reputation as a citizen of Rome, and constuperate with the foulest shades, his honour as an officer, and blast his military character in the Roman army forever. And now may it please your learned honours the judges and jury, and all the gentlemen who this day constitute the law elements of this high court of law and inquest, over the lost body of Christ out of the sepulchre, my promise of brevity in the defence of the centurion's innocency, in the loss or escape of the crucified body of Christ out of the sepulchre, admonishes me to say no more, in my client's defence. When the learned barrister sat down: and the chief judge rose, and said, that he with his associate judges on the bench, experienced both physically and mentally, no small degree of lassitude, in their location on this bench, for fourteen days, and no doubt the counsel, for and against the prosecution of the prisoners, that have been arraigned at the bar of this court, namely, Christ, Caiaphas, Pilate and the centurion, are with the judges, more or less weary in their minds, at the sombreness of this deathly and ghostly trial;—and with the judges, would wish the remainder of this day, to refresh and resuscitate themselves, as we are not altogether aerial, nor yet supra-mundane beings;—so the judge adjourned the court, to meet in this place the next day.



CHAPTER XV.

The fifteenth day of the trial of the robbery of the sepulchre of the crucified body of Christ.

And it came to pass, that this court of law and inquest, met pursuant to adjournment, at an early hour: and as soon as the judges were all seated on the bench, and the counsellors, for and against the defendant at their proper locations, that the marshal of the empire, assisted by the high sheriff of Rome, and a company of the royal guards of the empire, brought the centurion into court, and placed him as a prisoner at the bar. The crier of the court having gone through his usual form, and put up at the altar of the civick gods, his

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Figure No. 1. The chief judge delivering his charge to the jury, in the Centurion's case.

No. 2. The attorney-general taking his notes.

No. 3. The foreman of the jury, presenting the verdict of the jury to the judges.

No. 4. The counsellor who plead the Centurion's cause, taking his notes.

No. 5. The Centurion a prisoner at the bar.

No. 6. The twelve jurymen in their box.

No. 7. The Marshal and Sheriff leading the Centurion out of Court with martial honour.

customary prayer, "*May the gods save the Emperor and commonwealth*"—his learned honour, the states-attorney rose and gave a brief of the plea, he had preferred against the centurion, at the opening of the prosecution; and also, endeavoured to shake the postulatory pedestal, on which the learned barrister stood, who plead the centurion's cause;—and had, from the sheer law of necessity, to elevate himself, so as to see his way through his legal sea, full of shoals, bars and sunken rocks, that were of the following names; the collateral shoals, the circumstantial bars, and the presumptive rocks. But it came to pass, that the intonation of the states-general's vituperating voice, for about an hour, did not remove a single shoal, nor shift a bar, nor blow up a single rock; so that all his legal ratiocination to rebut the arguments of the centurion's counsel, were in vain. Having blown out this small blast of his legal horn, the states-attorney sat down and said no more.

The Judge's charge to the court and jury, in the Centurion's case.

And it came to pass, after the states-general had taken his seat, that his learned honour, the chief judge of this court of law and inquest, rose and informed the court, that it was an old axiom in Roman law, as well as in all our courts of jurisprudence in our sovereign realm, predicated on the noble Magna Charta, that lie on the civick altars before our gods, that when our courts of judicature fail to establish, by full and clear evidence, the allegations and specifications, that are in the bills of indictment preferred against any citizen, which the officers of justice bring to the bar of any of our courts of civil law, as a transgressor, that the law of the Romans holds all men innocent, where there is lack of substantial witnesses to prove them guilty. Therefore, may it please the court and jury, I view with my learned colleagues on the bench, that this is precisely the case with the prisoner at the bar, the cen-

turion, who had the charge of the crucified body of Christ for three days; during which short period of time, it was lost by some unknown villains or mysterious agency out of the sepulchre.

I shall therefore, in giving my views and legal opinion, to this enlightened and intelligent court of law and inquest, of the person and character of the centurion, that it appears to me, in concurrence with my learned associates on the bench, that the rectitude manifested in all the words and acts of the centurion, while the dead body of Christ was under his care and control, leaves him standing like an ancient colossus, on one of the pyramids of Egypt, inexpugnable to the deleterious ravages of time. Yes, please the court and jury, I view with my learned colleagues, that the inviolability of the centurion's character, is safely guarded from all reprehension, by the whole consecutive range of his words, acts, and soldier-like conduct, during the whole of that nebulous catastrophe, of that much to be lamented loss of the cadaverous merchandize, out of the custom-house of the king of terrors. That is, please the court and jury, in plain language, the loss or escape of the crucified body of Christ out of the sepulchre. [which presents to the view of Jews, Deists and Atheits, a sombreness of appearance.] We, therefore, which are by the law of the realm, and the sovereign pleasure of our lord the Emperor, constituted the legal and official judges of this court, give it this day as our legal opinion and law judgment, that the prisoner at the bar stands innocent in the eye of the law, from all the charges in the bill of indictment against him, of delinquency in his not doing his whole share of duty, which his learned honour the states-attorney has preferred against him at the bar of this court, in consequence of the prisoner not fully discharging his duty. But, may it please the court and jury, it appears to us both presumably and circumstantially evident, that the centurion acted out, in the most plenary sense, all his professional, moral, and physical capabilities, in the full discharge of his military duty; which, please the court

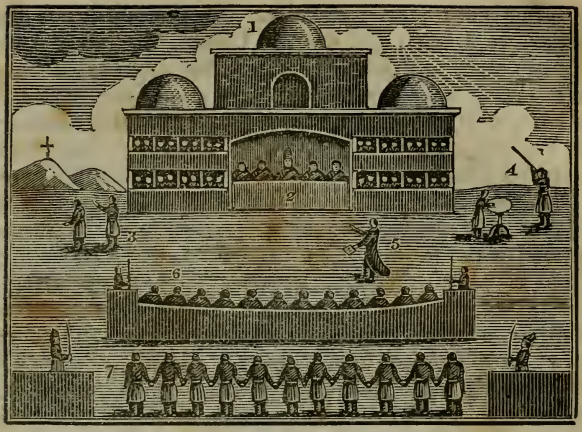
and jury, as a Roman officer, so onerously devolved on him. And let this court further indulge me to say, in the language used at the bar of this court four days ago, by the very learned counsel who advocated the cause of Caiaphas, the high priest of the Jews, when the barrister wisely observed, and fearlessly exclaimed in the audience of this court, that an angel, yea, a God, could do no more, than act out all his or their mental and physical capabilities. Let the hypostatical essence of the being thus acting, be either of a limited or unlimited character; or in other words, whether the being thus acting possesses the attribute of an angel, man, or those plenary attributes, which we believe the gods are in the felicitous possession of. We say, please this court and jury, there is a line of demarcation, beyond which neither men nor angels, nor yet the gods can go; and that is, they can only act out all their capabilities and attributes, whether they be the co-essential or coetaneous nature of the gods or men, they possess; which it appears the prisoner at the bar of this court, the centurion, acted out, upon this pressing emergency and mysterious occasion. Therefore, in full accordance with the judgment and legal opinions of my learned colleagues, on this bench, we give our decision in favour of the centurion's justification and innocency. We have been led, please this court and jury, to predicate this our legal opinion, from the plain and obvious sense, of the legal and impartial construction of the stamina, or, if you please, the spirit of our laws. Therefore, as the chief organ of this court, and the law of our sovereign realm, it officially devolves on me this day, in the presence of our civick gods, and in the audience of this wise and intelligent court of law and inquest, to declare that we believe the centurion to be an upright, just, and honest person, in all that related to the ever to be lamented and distressing loss, of the crucified body of Christ out of the sepulchre.

I will say no more to the court and jury at this time. When the judge placed the cause, with the necessary books and papers, in the hands of the jury; who retired

into the jury chamber; and in the course of three hours, came into court again, and presented to the judges a verdict of *not guilty*, of any of the charges preferred by the crown lawyer, against the prisoner at the bar.

The chief judge then rose, and in a pleasing intonation of his commanding voice, read the verdict of the jury in the audience of the court.

The judge rose the second time and said:—I therefore proclaim to the whole world, that the centurion, the prisoner before the bar of this tribunal, is this day at full liberty to leave this court of law and inquest, and return to his honorary rank in the Roman army; and also to take with him from the legal decision of this court, a plenary justification, from all the charges in the indictment, which his learned honour the states-attorney preferred against him; and that he leaves this court with all his former honours and laurels of military glory. And it came to pass, at this declaration of the chief judge, the centurion rose, and with all that urbanity and military etiquette of an highly accomplished Roman officer, made a very easy and handsome inclination of his person to the judges, and then withdrew under a most salubrious shower of applause. When the judge adjourned the court to meet in the same place the next day.



CHAPTER XVI.

The sixteenth day of the trial of the robbery of the sepulchre, of the crucified body of Christ.

And it came to pass, that early on the morning of the sixteenth day of the trial of robbing the sepulchre—as soon as the court doors were thrown open, a vast number of chariots and other carriages, presented themselves in front of the court house, very richly embellished with figures of an imposing character, indicative of their family escutcheons, which set forth as in a prospectus, their patrician birth: these carriages were all drawn with steeds caparisoned with harness, elegantly mounted.

And it came to pass, that when the young gentlemen of Jewish and Deistical education, noble blood and hon-

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Figure No. 1. The great court of Areopagus, or high court of law and inquest, open for the trial of the disciples.

No. 2. The five judges who are appointed by the emperor to try this cause.

No. 3. Carnal Reason pointing the finger of scorn at the cross of Christ.

No. 4. Vain Philosophy, viewing the heavens of the age of Reason—and has no time to think of *Immortality*.

No. 5. The states-attorney opening the prosecution.

No. 6. The twelve jurors in the box.

No. 7. The eleven disciples chained together.

ourable birth, converged their juvenile vision on those ladies, who scorn and despise Christ, that they rushed out of court, and with Roman grace and easy urbanity of manners, (always indicative of good breeding) which almost, as it were, embargoes the vernacular commerce of the writer's vocabulary, to describe their highly polished comity—when those young scientific gentlemen, gracefully conducted the ladies into the great gallery of the court. No sooner were these legitimate ladies [of the family of satan] seated, than there drove up in front of this court, a carriage, that was rather of a plain and modest appearance; but when those young gentlemen of the philosophical school, came to the court door, and casting their opticks rather obliquely, at what they viewed, as having rather a plebeian appearance, in the persons and equipage of those two ladies, *Reason and Philosophy*, which led these young gentlemen to forecast in their minds, from the modest and plain appearance of the ladies, [Reason and Philosophy; for these were their lovely names,] that they were either of christian or plebeian origin. Those gentlemen, therefore, were remarkably reserved, in the display of their urbanity towards them.

But, reader, they were in some measure excusable, as they did not know at that time, the intrinsick value, of the inward jewels of their minds; nor how valuable an acquisition those ladies were, to the glorious cause of *self-righteousness*, viz. the infidelity of the present age. When these gentlemen slipped into court, and left the ladies to alight from their modest carriage, by the solitary aid of their servants.

And it came to pass, at this critical juncture, that the chief judge drove up to the front of the court house, in his forensick carriage; and when he had alighted, seeing two strange and modest looking ladies, of almost angelic form, with their rolling eyes scintillating with philosophical fire, flying from their sparkling vision, which appeared to be elevated towards the heavens of the *marvellous age of Reason;* and the fine lineaments, and other soft and fascinating signs in their expressive

countenances, as certainly coindicative of their deep wisdom, soon caught the chief judge's eye; when he very politely stepped towards the ladies, and with the urbanity of a finished gentleman of the Roman bar, received them, and conducted them to the best seat in the court: and at the same time, the judge highly complimented them for their wisdom, in leaving their country, and their father's house, and coming to this court of law and inquest, to see and hear for themselves this singular and interesting trial, of the eleven disciples, on the charge of stealing the crucified body of Christ out of the sepulchre. After the judge had accommodated the ladies, with their private secretaries, *Unbelief and Hardness of heart,* in a small gallery on the right hand of the court, [see Nos. 3 and 4 on the plate,] so that the ladies might not be interrupted with the buzz and risibility of the multifarious ladies who had come from all the provinces of the empire

But be it remembered by the reader, that those fine ladies, in their scintillating robes and valuable jewels, that their minds were not over-charged with the treasures of wisdom and knowledge; therefore, many of them spent a great part of their time in raising the fountains of vanity, so as to overflow its purlieus, and surcharge the clouds in the deistical heavens, and then shower down their risibility on Christ, his gospel, and immortality. And let it be observed, also, that those young butterflies in the great gallery, were a very striking emblem of a great majority of Deists, Jews and other *free-thinkers,* in our dying and sublunary world; who, when the sublime and momentous subject of God, Christ, Heaven, Hell and Immortality, does, perchance, pass under their volatile review—in order that the solemn subject may make no lasting impression on their vascillating minds, and with a view, no doubt, to prevent the deathly subject from presenting a sombreness before their minds, they give the great concerns of eternity a mere transient discussion; that is, next door to giving God and eternity an indefinite *go-by;* instead of acting as wise and intelligent beings, and entering into a rational

disquisition of the evidences of the resurrection of Christ from the dead; which would at once settle the whole point at issue, between the christian and his opponents.

But, with the reader's indulgence, we will return into court. And in order to connect the chain of our ideas together, we iterate, that at intervals, the young ladies in the great gallery, would at times entertain each other with a mere interlocutory discussion of the soul's immortality, and Christ and his church in this militant state; whereby it was manifest, that all their powers of ratiocination, could not, although assisted with all their physical, mental and other capabilities, reach the grand arcanum, [viz. the mystery of salvation, through the blood of the cross,] of this momentous subject; as a certain unpolished writer, in the view of those volatile fair ones of the philosophical schools, has some where written for their ladyships' admonition: "that the carnal mind is enmity against God; for it is not subject to the law of God; neither, indeed, can be."

But, now, sailing our court business past those elegant birds of passage, [wafted by the trade-wind, over the narrow sea of life,] in the great gallery of the court, we will return, and take a peering view of the ladies, *Reason and Philosophy*, in the small gallery, [see fig. 3 and 4 in the plate,) where the chief judge had politely inducted them, so that they might have a full view of the judges on the bench, the prisoners at the bar, and of hearing the powerful arguments of the counsels, for and against the disciples. This indulgence was a gracious grant of the court, through the special interest of the five judges in their behalf; so that the ladies Reason and Philosophy, might have a full view of the legal process of the whole court, during this most interesting trial, that has ever to this day, engaged the intellect and intelligence of mankind.

And it came to pass, that as soon as all the spectators were seated, and the official agents of the court at their legal stations, that an almost simultaneous impulse from the muse of truth and justice, a solemn silence, pervaded the whole court; when the grand marshal of

the empire, (of modern philosophy,) with the high sheriff of Rome, and other civil officers belonging to the state's prison, (of the empire of darkness,) brought into court the eleven disciples, loaded with fetters and chains, and placed them in the criminal's box, before the bar of the court, (see fig. 7, on the plate,) suffer the relevancy of the writer just to observe to the reader, that the tremulous limbs and the faultering tongues, and pale countenances of the eleven prisoners, coming out of a damp dungeon of modern infidelity, excited on the part of the poor low-breed followers of Christ, who stood in the aisles and open areas of this court, considerable fear for the prisoners at the bar; that when they might be called on to speak for themselves, or answer any trite interrogatories, by the counsel on the side of the crown, in the presence of this learned and intelligent court, they of course would experience the most excessive embarrassment, in communicating their ideas;—being placed, as they were, in the very midst of such a brilliant constellation of law wisdom, as the learned gentlemen of the Roman bar were—being appointed by the sovereign authority of the empire, to prosecute this trial; so that the true friends of Christ, his gospel, and immortality, for the time, were much cast down in their minds, for the poor disciples sakes, as well as for the cause of divine truth—being thus exposed to all the civil and military powers of the Roman empire, and at the same time to have to encounter all the philosophical wisdom and scientific knowledge of this world; when it appeared, that the whole reputation and interest of the gospel, stood shivering like the aspen leaf, in a current of air—as the cause of Christ, by some inexplicable dispensation of the great helms-man aloft, which to poor sailors appeared like a distressing storm at sea, at a season when least expected: which remains to seamen like the gordian knot, entirely inextricable. So the cause of truth appeared, like the aspen leaf, in the tremulous hands of these shivering disciples, just brought out of the dark and damp dungeon [of sin and unbelief] of the states-prison, and suspended before the bar of the high

court of law and inquest, in the hands of these poor plebeian wretches, standing chained and loaded with fetters of the rancorous unbelief of ungodly men; surrounded on every side, with a nebulous atmosphere of eternal sleep, that threatened every moment to ingulf them, under the mountainous waves, in the great sea of *Carnal reason* and raging philosophical hatred against Christ rising from the dead. As the cause of Christ stood shivering in the wind, and a profound silence having for some time pervaded the court, the states-general opened the prosecution against the prisoners at the bar, in due form; first, by directing the clerk to call and panel the jury.

When the clerk of the court read over a long catalogue of illustrious names, of the most learned, wise and intelligent gentlemen of the *age of reason:* being all indigenous of the *Kingdom of Infidelity,* and who had all been legally notified by the sheriff of Rome, to present themselves this morning, as jurors at the court of Areopagus, for to try the cause of the eleven disciples, charged with robbing the sepulchre of the crucified body of Christ. When the states-general put the following question to the twelve jurors, which the court had chosen; when his learned honour, the crown barrister, examined as near as possible, consecutively, the time when this glowing galaxy of philosophical wisdom, first began to encircle our little earth, with a nebulous halo of material and skeptical glory, which the united labour of *free-thinking love,* spread over the present and future destiny of all mankind; when the states-general called the jury, viz.

No. 1. Lord Edward Herbert, of Cherbury,
Born at the castle of Montgomery, old England, in 1581.

No. 2. Thomas Hobbes,
Born at Malmesbury, in Wiltshire, old England, in 1588.

No. 3 Charles Blount,
Born at Upper Halloway, old England, in 1654.

No. 4. Matthew Tindal,
Born at Beer-Ferris, in Devonshire, old England, in 1657.

No. 5. Thomas Woolston,
Born at Northampton, old England, in 1669.

No. 6. John Toland,
Born in Ireland, near Londonderry, in 1669.
No. 7. Anthony Collins,
Born at Heston, Middlesex, old England, in 1676.
No. 8. Thomas Chubb,
Born at a small village near Salisbury, old England, in 1679.
No. 9. David Hume,
Born at Edinburgh, in Scotland, in 1711.
No. 10. Edward Gibbon,
Born at Putney, near London, old England, in 1737.
No. 11. Marie Francois Arouet Voltaire,
Born at Chatenay, near Paris, France, in 1694.
No. 12. Jean Jacques Rousseau,
Born at Geneva, in 1712.

The foregoing jurymen being all affirmed, to truly decide and bring in a verdict to the best of their judgment, according to the witness placed before them;—when the states-general proceeded by stating to the court, that this was an action brought by the crown, in the behalf of his majesty, the emperor Tiberius, [or otherwise Satan and Infidelity,] against the prisoners at the bar, for the robbery of the sepulchre, of the crucified body of Christ. The states-attorney then presented the bills of indictment, which the grand-jury had found against the prisoners at the bar: When his learned honour, turning himself so as to face both judges and jury, read the bills of indictment, which contained a specific declaration of the prisoners' crimes.

And it came to pass, in the course of the plenary discharge of the crown barrister's official duty, that his very eye balls scintillated with forensick fire, while his legal ingenuity, being elevated like a lightning-rod, so as to be able to draw every little spark of the electrical fluid of crime, from the sombre clouds, that were portentous of the disciples' guilt, to meet in a focus, to enable him to surcharge the persons and characters of the disciples, with a scarlet hue and crimson dye, as they stood chained before the bar. While his learned honour, with his legal oratory, was clothing in robes of the darkest guilt, all the alleged crimes contained in the indictment, against the prisoners at the bar, it was

worthy of remark to notice, with what forensick emphasis, the states-general placed on all his words; followed by the distinctness in his sententious remarks, of the guilt of the disciples, in order to influence the mind of the court and jury, by the harmonious key of his court intonations and clearness of his forensick voice, and the perspicuity of his arguments, which at intervals came down, like the heated thunder-bolts, from the clouds of vengeance! and the red lightning, from the gods of justice, were just ready to ignite them as warnings to the race of men, while a sombre dispensation, of almost impenetrable gloom, seemed to envelop the case of the prisoners at the bar, and that also, as a consequence which followed so close in the wake of the disciples' guilt, the resurrection of Christ from the dead.

And it came to pass, that after the states-attorney had read over the bills of indictment, he then proceeded to call over the prisoners' names, one by one; to each name he demanded a categorical answer. Now the names of the eleven disciples were thus placed in consecutive order, in the indictment, as follows: Simon Peter, Andrew, James, John, Philip, Bartholomew, Thomas, Matthew, James the son of Alpheus, and Simon the Canaanite, and Judas the brother of James.

The names of the eleven prisoners being called over, and an implicit answer being given by each prisoner to his own proper name, his honour the crown barrister rose, and said to the prisoners: You whose names have been read and called over, in your audibility, and also in the hearing of the whole court—Therefore, be it known to you all, who are the disciples of that very trouble-some and mysterious being, called Christ, that you are all indicted by the Grand-jury, in this declaration which I hold in my hand, before you, and in the presence of this whole court, with three indictments. I shall therefore, may it please your learned honours the judges, with the gentlemen of the jury, and all the other law elements, who this day constitute this high court of law and inquest, proceed in the opening of this cause, before the bar of this court, by examining the

guilt of the prisoners in the consecutive order, I find them placed by the Grand-jury, in the bills of indictment.

Charge first.—I shall, may it please your honours the judges, and this impartial jury in the box, begin with specification the first. When his learned honour the attorney-general ordered the prisoners, who were loaded with fetters and chains, to rise and face the judges and jury: and said—the first indictment onerously charges you all, collectively, and in your individuate character, with a most daring overt-act, against our liege sovereign Tiberius' regal government, which the judges and jury well know, that the laws of the Roman Empire justly construes the aforesaid overt-act, to be *high treason*, and rebellion of the deepest shades of character; and the law declares all such as wilful transgressors and rebels.

This part of the guilt of the prisoners, please your honours the judges and jury, the Grand-juryhave wisely predicated, on these very prisoners going by night, and attacking a strong military post, well guarded by a select band of soldiers, taken from part of the royal army of Tiberius, who were stationed in the province of Judea, under the procuratorship of Pontius Pilate, governor of Jerusalem, and the region round about Jordan. This act of the prisoners, at the bar of this court, constitutes the character of their transgressions, as one of the blackest degrees of open rebellion: so that please your honours the judges and jury, if in the course of their trial now pending before the bar, this court shall be put in the possession of plenary and clear evidence of their guilt, their lives will be all justly forfeited to the laws of the realm.

Charge the second.—And may it please your learned honours the judges of this high court of law and inquest, with the impartial jury in the box, the second specification in the consecutive order in the indictment, I find to be of a felonious and seditious character. And the grand-jury, please your honours, are in my view of

the law, fully justified in forming their second bill against the prisoners' guilt, in their going by night and breaking open the royal seal of state. This the statutes of Roman law, construes as an act of felony, of the highest grade. This court holding its civick doctrine in unison with the common law of all the nations of the earth, well knows, that under all governments, felony of such a grade, is always punishable by death. This felonious act of the prisoners at the bar, is predicated from that part of their conduct, that consists in their undulating the calm sea of the civil laws and statutes of the Roman empire, when these prisoners, who are commonly called *the disciples of Christ*, went, and in the most seditious and felonious manner, broke open the imperial seal of state, and rolled the stone from the entrance or mouth of the sepulchre. And should the court find clear and satisfactory evidence of the guilt of the prisoners, their lives will be all forfeited a second time to the laws of the realm.

Charge the third.—May it please your learned honours the judges with the jury, the third charge or specification I find placed by the Grand-jury, in the consecutive order of the indictment I still hold in my hand, is, please your honours, of such a constuperating character, darkened, please the court, if possible, by the most sable and demoniacal designs of imposing a pious fraud, on the poor unlettered and uninformed part of the liege subjects of our lord the Emperor. This superstitious malady, it appears, please your honours, to have been their dernier intention to carry through the whole empire, in order, first, to imbue the minds of the good and loyal subjects of Tiberius, with a spirit of malevolence against the doctrine of all our national gods, by tormenting the minds of the Roman citizens about immortality; which, these felonious, sacrilegious and villainous wretches had in view, by stealing the crucified body of Christ out of the sepulchre: and running to and fro in the land, proclaiming that the body of Christ had come to life again.

Therefore, may it please the judges and jury, of this impartial court, if it is not irrelevant in a crown lawyer to indulge in the use of a small simile, in fully placing the dark shades of the third allegation in the indictment before the court—I would then say, please the court, that this third crime in the indictment, would over-cast with a blush of shame, the callous countenances of some fiery demon. Therefore, to satisfy the court, that the shades of moral turpitude, I have placed before the vision and audibility of this court, on the legal character of the third charge, in the indictment of the prisoner's guilt, is not exaggerated by the Grand-jury. Therefore your honours the judges well know, with the jury, that either of the three crimes in the bills of indictment, which their peers, the Grand-jury, have found against them, is all-sufficient, without legal argument, to draw down on their devoted heads, the vituperating voice of justice, and the thundering vengeance of the civil and martial laws of their country; which pronounces both the crime, and the condign punishment on the same, to be *capital*—that is death, for each offence. The states-attorney then sat down.

[The chief-judge states to the prisoners, their exposed condition to the laws of their country, and advises them to procure able counsel to defend their jeopardous persons at the bar of this court.]

And it came to pass, after the crown barrister had taken his seat, the judge, who appeared to have been less stoical in his forensick sensibilities, than the states-general, rose and desired the prisoners to sit down: when his honour, with his notes on the desk before him, containing the names of the eleven disciples, the prisoners at the bar, with the country where they were born, which proved them all to be the indigenous of Judea; whose forefathers had, about fourteen hundred years antecedent to their robbing the sepulchre, driven out the Canaanites and their confederates, who were the aborigines of the land, a small isolated province of the Roman empire, in the well known days of Agustus and Tiberius; the first emperors of the

largest monarchy that this mundane dispensation, had ever before or since, presented either to the vision or reflection of mankind.

The chief judge then asked the prisoners their ages, callings, avocations and learned professions, and the town or village in which they were born; with the moral and theological instruction they had received in early life. To which wise and prudent interrogations of the judge, the prisoners at the bar gave a categorical and laconick reply, with so much wisdom and knowledge in the collocation of their words, and harmony of their views, in their sententious answers to the chief judge, that the whole court greatly marvelled, that wretches of their cadaverous appearance, loaded with fetters and chains, could give such trite answers.

The judge having gone through with his interrogating the prisoners, he ordered the clerk of the court to read over, very distinctly, the names of the prisoners, one by one, so that each prisoner had to give a direct answer to his own name.

This being done in legal form, the chief judge rose the second time, and rehearsed in a very distinct and audible manner, the three dark and onerous specifications contained in the bills of indictment, which the grand-jury had found against them, and which his learned honour, the states-general, had in legal and due form, preferred against them at the bar of this high court of law and inquest. When his honour had placed the crimes of the prisoners, in his laconick expose of the allegations in the indictment, before the prisoners and whole court, he asked the prisoners, whether they plead guilty or not guilty, to the three charges in the bills of indictment? When he paused, and resumed his seat on the bench; in order to give the prisoners time to seriously reflect before they gave their reply.

The disciples plead not guilty, of robbing the sepulchre of the crucified body of Christ.

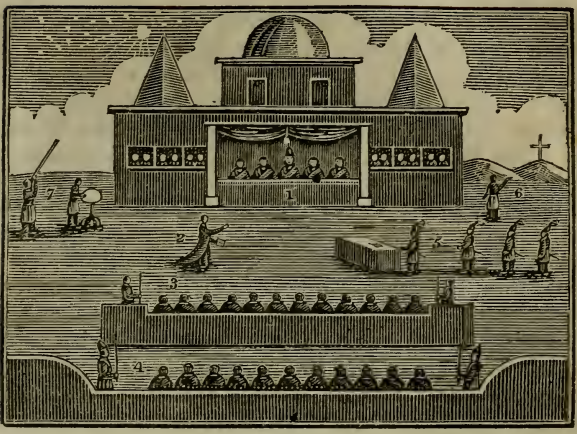
And it came to pass, after a few minutes silence, on the part of the prisoners at the bar, that one of the most unlikely of them rose, whose name was Simon

Peter, and by avocation a fisherman of Galilee, (who was also of recreant memory, in consequence of the fellow being so shamefully terrified, upon a certain occasion, by a servant maid,) and became the organ to this court of law and inquest, both for himself and his ten accomplices in [the supposed] guilt, in the case pending at the bar: when Simon Peter announced to the court, that the prisoners at the bar plead *not-guilty*, of any of the charges in the indictment. The judge then asked Simon, if he and his ten brethren, who were his accomplices in the three crimes set forth in the indictment, were all ready with their witnesses and legal counsel, to defend themselves? When Simon thus addressed himself to the judges and gentlemen of the jury: may it benignly please your learned honours the five judges, who by the emperor Tiberius, are appointed to try us for our lives, and the impartial jury of this high court of law and inquest;—I humbly pray your honours with the jury, to indulge me with its attention and legal patience for a few moments, while I present an answer to your query, Whether we as prisoners, (almost without hope,) are ready with witnesses and legal counsel, to defend ourselves? I shall now most humbly and obediently inform this court, that the sombre clouds of adversity, and the storms of misfortune, have overtaken and spread its deteriorating wings over our persons and estates—so that like our avowed master, we with him, please your honours, do not hold in *fee-simple*, a bird's nest that we can legally call our own; nor even the humble den of a sly fox, to retreat into, to cover our defenceless heads from the pitiless storm, that the dense clouds of unconscious guilt, that now hang over our heads, threatening us with death. Your honour's good sense will naturally glide off into this conclusion: that silver and gold we have none; no, not even to pay a Roman tole; much less, please this court, have we a sufficient supply of that precious metal, to employ legal counsel to plead our cause, before the bar of this court; and be justly able to renumerate them for their forensick services.

Therefore, may it please your learned honours the judges, and this impartial jury, we shall be coerced under the imperious law of sheer necessity, to throw ourselves, with our almost hopeless cause, and jeopardous lives, as a dernier resort, on the justice and mercy of this impartial court of law and inquest:—and may the great helms-man aloft, guide and direct this court, to do for us the things that are both just and merciful: when Simon said no more.

The judge then rose, and signified to the court, that the hour of adjournment had arrived; when the disciples, the prisoners at the bar, were remanded back to prison, and the court stood adjourned, to meet in the same place the next day.

And it came to pass, that during the recess of this court, that the states-general went to the high marshal of the empire, and high sheriff's office, and took out a *mandamus*, or *writ of caption;* that is, what some may call a *bench warrant*, for the centurion; who, with his royal guards, had the care and charge of the sepulchre, at the time the body of Christ was said, by the Jews, to have been stolen therefrom; to bring the guards forthwith into court, for witnesses to convict the disciples of their guilt.



CHAPTER XVII.

The seventeenth day of the trial of the robbery of the sepulchre, of the crucified body of Christ.

And it came to pass, that the court of Areopagus was opened at an early hour, on the morning of the seventeenth day. And the first vehicle that drove up in front of the court, was the carriage of the ladies *Reason* and *Philosophy*. These amiable and scientific ladies, it appears, had minds as well as elegant forms; and did not, we humbly presume, believe that tangible enjoyments were the ultimatum of human felicity. So it appears, in consequence of this momentous stage of the trial, these were the most anxious of all the spectators, who condescended to visit this court, and hear for

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Figure No. 1. The five judges of this court, sitting on the trial of the eleven disciples, for robbing the sepulchre.
No. 2. The states-general taking the guards' evidence.
No. 3. The twelve jurors panelled, and in the jury-box.
No 4. The disciples chained, and placed in the criminal's box.
No. 5. The table in front of the court, where the guards are affirmed.
No. 6. Carnal Reason, pointing the finger of scorn at the cross.
No. 7. Vain Philosophy, with a telescope, viewing the heavens.
No. 8. The large gallery filled with Jews and Deists.

themselves, this most interesting of all trials, that the intelect of the human mind is capable of surveying. These ladies, therefore, have set us all a laudable example. And the amanuensis, humbly prays the reader, whether he be a Mahometan, Jew, Christian, Deist, or his dear and near kinsman and beloved cousin, the Atheist, to prayerfully read this trial throughout, and not to faint, as the issue of this trial will one way or other, draw the great line of demarcation; whether reader thou art on a level with the beasts of the earth, or whether thy soul, from the sublime dignity of its elements and attributes, and God-like qualities of its nature, is co-essential, and as relates to coming time—coetaneous with God; of which we have a very imperfect understanding in this mundane state. But still we can gather, from the precocious fruits, it now and then bears in this militant state, which often demands at our better judgments and understandings—as Philip said to his son Alexander, a better kingdom, than the tangible joys, which our passions and lusts procure for us in this world.

Reader, thy soul claims an aerial atmosphere, and longs for its more sublimated inheritance;—and often inwardly sighs after its legitimate affinity to the only true God, and Jesus Christ his son, who hath only brought life and immortality to light, through his gospel. Therefore, follow close in the path of those two wise ladies, and come to court and hear and read this trial, (as the case of your circumstances may be,) for it has an onerous bearing on the happiness, and universal felicity or misery of all mankind; and may be justly viewed, as the greatest cause that ever appeared for trial, before the bar of any court on earth to this day.

A. D. 1832.

And it came to pass, that as soon as the ladies, *Reason* and *Philosophy*, were by the high officers of the court, inducted in the small gallery, in front of the judges and prisoners, that the other ladies of honour and distinction, of Jewish and Deistical blood and birth, arrived in their elegant carriages, and were, as we have

once observed, most politely, by the young gentlemen, with Roman comity, and fine urbanity of manners, escorted into the large gallery of the court. And as soon as the five judges, and the other forensick gentlemen were seated, and the officers of the court were all at their legal stations, that the marshal and high sheriff of Rome, brought in the disciples, chained together, and placed them in the old criminal's box, before the bar of the court.

And it came to pass, that no sooner had the marshal and sheriff left the court, than the centurion arrived with his royal guards, and led them up to the bar of the court: when the centurion withdrew. And it was worthy of remark, that those Roman guards appeared to be a set of fine healthy, athletic, and able-bodied looking fellows, that ever the opticks of mankind converged on; and at the same time, they had all the physical, and martial appearance of men of valour; so that in the eye of common sense, any person might have most safely ventured to have forecast in his mind, that those poor looking prisoners, chained together in the old criminal's box, before the bar of the court, would certainly never have dared to come near such invulnerable looking soldiers; much less to have simultaneously prostrated a band of royal guards to the earth, as dead men.

The examination of the Royal guards by the states-attorney, and the evidence they gave against the eleven disciples, for stealing the crucified body of Christ out of the sepulchre.

And it came to pass, that on the morning of the seventeenth-day—all the parties to this great trial being in court, when the crier of the court called to order—and the states-attorney called up the royal guards to the table, in front of the bar; and by the official officer, had the following solemn affirmation, put to each man, who constituted the royal guards, that had the care of the crucified body of Christ, as it laid in the sepulchre, under the imperial seal. The affirmation run in the following collocation of words: to wit;—

You, sir, who were one of the persons who did actually, identically, and in your individuate character, most truly constitute one of the guards, over the crucified body of Christ, in the days when Pontius Pilate was governor of Jerusalem, and the region round about Jordan, in the land of Israel—and in the days also, when his holiness, Caiaphas, was the high priest of the Jews, in the city of Jerusalem—and in the days when Tiberius Caesar was the sole emperor of the Roman empire: and that you sir, as a man of honour, and a citizen of Rome, do most solemnly declare, and truly affirm, that all the testimony and witness, which this high court of law and inquest, in the plenitude of its legal wisdom and knowledge, of martial, civil and ecclesiastical law; and also, its extensive acquaintance of men and things, shall this day call on you to give in, before the bar of this solemn court, relating to the cause now pending at its bar, shall be the truth, the whole truth, and nothing but the truth, in the sight and presence of all the gods of the Roman army and nation.—Amen.

And it came to pass, that after this solemn affirmation had been legally administered by the official officer of this court, to each of the Roman soldiers, who constituted the watch over the sepulchre, which contained the crucified body of Christ, that the court proceeded with the trial.

[Here followeth the testimony of the Roman guards against the disciples, for robbing the sepulchre of the crucified body of Christ.]

The court of Areopagus being in solemn waiting, the states-general rose and proceeded, without any molestation from opposite counsel on the side of the defendants, to take the guards testimony; when the learned barrister, on the behalf of the crown, desired the guards to give in their evidence as distinctly as possibly, so as to avoid, as far as their physical and mental qualities, and other capabilities would admit, of that disagreeable, and in many instances, almost repulsive incongruity, in the language of a vast number of those, which the arm of the law cites to the bar of our courts in the character of witnesses. Therefore, gentlemen of the royal guards, you may now proceed without the least diffidence on your part, like bold soldiers and honourable

citizens of the Roman empire, to deliver your evidence at the bar of this court, without the least shade of either mental, or physical embarrassment; and at the same time, gentlemen of the royal guards, pitch the key of your martial voice to such an altitude of intonation, that all the Jewish and Deistical ladies in the great gallery, and especially the ladies *Reason* and *Philosophy,* in the small gallery, [see fig. 6 and 7 on the plate,] may distinctly hear your bold and soldier-like evidence. After this direction by the states-attorney to the guards, they came forward one by one, and gave in their testimony; which evidence was remarkably laconick, in the elements of language, and exceedingly cautious in the choice and collocation of their words; so that, if the royal guards had pursued the illustrious profession of the law all their days, they could not have acted with more sagacious caution and frugality, in the use of words, than they did.

A note by the amanuensis.—So that the numerical weight of their vocabulary, or the number of their words, would not, in the humble opinion of the writer, load the gospel-ship below her bends, in the constuperating or foul waters of *unbelief.* [Glory to God, the gospel-ship will everlastingly outride the storm.] Reader, the postulatory pedestal, on which rests the colossus, and almost inexpugnable pillar of argument, (in the view of Jews and Deists,) against the whole truth of the gospel, ran in these words:]

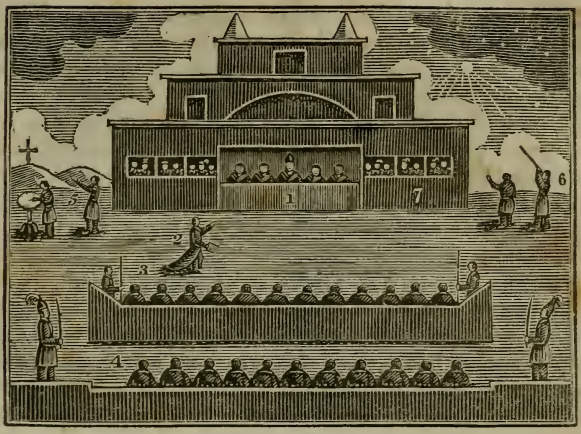
May it please your learned honours the judges, and the gentlemen of the jury, said the first guard, at the bar of this high court of law and inquest, the prisoners at the bar, commonly called *the disciples of Christ,* came by night, while, may it please your learned honours, we who constituted the Roman watch, that were set by our centurion to keep and retain the body of Christ in the sepulchre, [the christian reader may see Peter's case, when Herod put him in prison, as to the number and strength of the guards, the Romans placed over a notorious prisoner; and we presume, the number could not have been less in Christ's than in Peter's case, as Pilate and Caiaphas were both alarmed, for

fear the crucified body of Christ should, by some way, find its way out of the sepulchre, see Acts 12 and 4,] and stole the crucified body of Christ out of the sepulchre, while we were to a man fast asleep; and so said every one of the guards, who constituted the four quaternions of soldiers, placed by the orders of Pilate, over the sepulchre.

Reader, at this stage of the trial, it is worthy of careful observation, that the whole band of Roman guards, in giving their evidence against the prisoners at the bar, were unanimous and precisely the same; and that too, without the least variation, in either the number or etymological character of their words; being all well sifted, from the chaff of forensick tergiversation; as those bold Roman veterans were too magnanimous to rest their feet on any evasive *sand-bar* of court vocabulary; but like men of honour and probity, they gave in their evidence at the bar of this august court of law and inquest.

When the guards had finished their testimony against the eleven disciples, the prisoners at the bar, the states-attorney desired the guards to be seated for a few moments, while he finished and numbered his notes; and it came to pass, that as soon as his learned honour had them all fairly adjusted in order, to commence his pleading, the crown barrister, with his usual share of suavity of style and court etiquette, politely informed the royal guards, that they were all at perfect liberty to leave the court and return to their quarters—as he perceived no predilection on the part of their learned honours the judges, nor yet on the part of the defendants, to proceed by opposite counsel, either to rebut or cross-examine the sixteen Roman guards, who have just been giving in their evidence, against the prisoners at the bar, commonly known by the name of the disciples of Christ.

When the captain of the royal guards led them out of the court, with Roman banners, under fine military discipline. By this time the hour of adjournment had arrived, when his honour the chief judge, adjourned the court to meet in the same place the next day.



CHAPTER XVIII.

The eighteenth day of the trial of the robbery of the sepulchre, of the crucified body of Christ.

And the court of Areopagus met in pursuance of adjournment, at the usual hour: when the judges, with all the other law elements which constituted this vast sea of forensick wisdom and knowledge, and for the which this court was so highly famed throughout the world, for its impartiality towards all men—that either crime, or the adverse current of distress, and the sombre clouds of misfortune might place at its bar for legal decision.

And it came to pass, that when the official officers

Figure No. 1. The five judges, who sit on this trial of the eleven disciples, for robbing the sepulchre.

No. 2. The states-attorney pleading against the disciples.

No. 3. The twelve jurors panelled.

No. 4. The eleven disciples chained in the criminal's box at the bar of the court.

No. 5. Carnal Reason pointing the finger of scorn at the cross of Christ.

No. 6. Philosophy with her telescope viewing the marvellous things in the age of Reason.

No. 7. The Jewish and Deistical ladies and gentlemen, who wish the downfal of Christ, his church and people.

were at their locations, and the large gallery, No. 7, on the left of the court, was overflowing with Jewish and Deistical spectators, mostly of the patrician [or higher] orders of society—and also, the two wise ladies, Reason and Philosophy, were at their stations in the galleries; [the reader can take a peering view at those ladies in the gallery No. 5 & 6,] the court now being in readiness, and a profound silence reigning for a few minutes, the marshal of the empire, and the high sheriff of Rome, with other civil officers of the law, brought the eleven disciples of Christ and placed them in the old criminal's box, before the bar.

The feigned commiseration and assumed sensibility of the states-attorney, at the nebulous atmosphere that hung over the heads of the prisoners at the bar, and the almost hopeless cause of the eleven disciples, with the truth of the gospel of the Son of God, following close in the deleterious wake—driven by the furious blasts of carnal Reason and vain Philosophy, almost out of the world. And it came to pass, that when the prisoners were all in the criminal's box, and the five judges waiting in solemn silence on the bench, and the whole court with the spectators in the great gallery, and the ladies Reason and Philosophy in the small gallery, which the benign indulgence of the judges had caused to be fitted up, and also placed at the ladies' entire service, and the plebeian throng, or the lower orders of the Roman people, who were more or less in favour of divine revelation, and had a little enthusiastic predilection for the doctrine of the immortality, of what is commonly called the human soul. Now, when these poor wretches, who have but small prospects of mundane felicity, (this, reader, is the polite etiquette of Hume, Gibbon, Voltaire, Volney, and a host of others, against the poor followers of Christ,) had filled the great areas and small isles of the court, to a state of overflowing, that the clerk of the court commanded silence. And when this still element had pervaded the whole court, his learned honour, the states-general, rose—and first, like a fine Peacock in the rays of the sun, (or just

like our modern philosophy,) spread his forensick plumage before the bar of the court; and then with the urbanity of a finished barrister of the Roman bar, he in an easy and handsome manner, turned himself, so as to face both the judges and jury—having his notes on the table before him, and the bills of indictment in his left hand: then made an easy inclination of his forensick form to the court, as it were, by the springs and other ingenious machinery of his profession, he simultaneously surcharged his countenance with a glow of Roman philanthropy. His honour being, no doubt, in the felicitous possession of the arcanum and complicated inner works of a crocodile's commiserating heart, when that subdolous animal wishes to ingulph its prey within its deathly jaws. [Just so, reader, *Infidelity*, under this figure of a state's attorney, who subdolously wishes to devour the gospel of God our Saviour, in its insatiable and philosophical jaws.] When the states-attorney, by this crocodile effort of his false and hypocritical pendulous lever, called in common language the tongue, which was propelled against the poor prisoners at the bar, and the sacred cause of truth in general, by an high pressure of the steam of vanity: [just like all the Deistical infidels in this age of Reason and Philosophy,] which set the learned counsel's upper works in full locomotion, so that he changed his ground from a vituperating states-general, to that of a sympathizing friend, when he threw out a few drops of law clemency, which at the same time presented the altitude of his forensick sensibility—as it raised the crystal fountain in the neighbourhood of his legal head; which for a short season, really presented to the vision of the court, a state of commiseration almost overflowing its legal banks. The immediate effect was, that it soon filled the whole court with the distilling dew of his forensick compassion. And as those dew drops descended from his crystal fountain, by the physical law of gravity, when to all human appearance he was verging to a legal cataract of disgrace, and at the very point to

unman himself, in the presence of this high court of law and inquest; but nevertheless, as the guardians aloft, or what christians call providence, would have it, the crown barrister very timely bethought himself of his white cambrick handkerchief; which, by the speedy application of this spongy absorbent, the crocodile tears were by a reaction on the perennial waters of sorrow, soon dried up; when the learned barrister fortunately recovered his legal manhood again.

The states-general makes a few prefatory remarks to this high court, on his commencing his pleading against the prisoners at the bar, that is, the eleven disciples of Christ;—when it happened, perhaps by mere chance, that he made use of an uncourtly figure, [which like the owl, that perched itself at noon-day on the civick altar before Herod, arrayed in royal apparel, as he sat upon his throne and made an eloquent oration to his vain admirers; the sight of which, caused Herod to give up the ghost; and by the obreptitious laws of locomotion, under the chariot wheels of death, to change his location from a throne of purple, to present the worms of the earth with a rare and delicious feast.] The frightful owl or terrifying hieroglyphic, his learned honour made use of was this, that the crown barrister at times might be overtaken with the pangs and struggles (of a sombre court monster, by the vulgar name) of conscience; this uncourtly sententious doctrine, coming from the tongue of the states-attorney, did, as it were, greatly elicit a shower of risibility from the young patrician ladies and gentlemen, in the great gallery of this court; when his learned honour the crown lawyer, very handsomely reproved the volatile ladies, the which timely admonition coming directly under the accommodating agency of the locomotion of a lawyer's tongue, soon produced a most powerful reaction on the sensibilities of the ladies and gentlemen, and also the twelve jurymen; who, it seems, had been a little carried away with the ladies dissimulation, as they sat in the jury-box, and were seen to smile.

[Here commences the plea of the learned counsel, the

crown barrister, against the eleven disciples, the prisoners at the bar of this court, for their being charged before the court in the bills of indictment, for robbing the sepulchre of the crucified body of Christ.]

And it came to pass, that the states-attorney rose, and boldly facing the five judges and the gentlemen of the jury, thus addressed the court, by saying, May it please your honours the judges, and the gentlemen of the jury, I am, your honours and the jury, very well know, the legal organ of the law, at the bar of this high court of law and inquest; and also the only authorized agent on the side of the crown, to legally conduct the prosecution that lies imbeded in the bills of indictment, before your learned honours, against the prisoners at the bar, and is called up for trial this day—that is, the action pending at the solemn bar of this court. Therefore, may it please the court, I do this day experience, in all good conscience, [at which uncourtly idea, and unusual court language, the young Jewish and Deistical gentlemen in the gallery, both blushed and smiled at the ladies, so that the risible elements, by the laws of locomotion, left the countenances of the Jewish and Deistical gentlemen, and wonderfully surcharged the crystal fountains of the ladies, of the same cast; when as we have just said, the grave jurymen gave a smile also; when there fell a copious shower of fastidious risibility from the ladies, on the head of the crown barrister, in consequence of his being the agent, of introducing such an illegitimate offspring into court: when the ladies in a kind of soliloquy, forecast in their minds, that certainly doctor Conscience must be the unlawful fruit, of the congress of some strange and metaphysical amalgamation of law and theology together, born without the purlieu of philosophical wedlock;] when the states-attorney iterated—I experience a willingness to show the prisoners, who are called the disciples of Christ, every lawful degree of court indulgence and forensick clemency, consistent with the sanction of the law, and the dignity and glory of my sovereign's throne; so that, please this court, before I shall proceed with pleading

against the prisoners, to allow them to call in, by counsel and otherwise, the witnesses that have testified to their guilt, in order to cross-examine them: so that, please the court, as I have once said, I experience a powerful predilection to again iterate the declaration, that in all good conscience, I do desire to see the prisoners, at the bar of this court, fairly and impartially dealt with. And as I am in duty bound, from the laws of good breeding and the gallantry of a Roman gentleman, I shall fondly hope, that those elegant and lovely patrician ladies, in the great gallery, will not nullify themselves any more, in the presence of this high court of chancery, of that female dignity and sensibility of character, which has heretofore, always presented a brilliant star, in the family escutcheons of the young ladies of the Roman empire. Therefore, I shall obsequiously pray the young ladies, not to smile at the solitary idea, of a crown barrister having, at times, to endure the pangs of an uneasy conscience. For, young ladies, I can humbly assure you, that we lawyers stand in as great need of that tender guardian in our hearts, as well as the young ladies need the guide of conscience, to preserve them from the deleterious fangs of those, who with constuperating designs, are always seeking your disgrace and ruin. But, young ladies, both of the Jewish and Deistical families, I should rather have thought, that as the sombre cause, now pending at the bar of this court to day, is on life and death—so that I was indeed, ladies, in my forensick views, led to draw this conclusion, that it would be rather more becoming the finer sensibilities of well educated young ladies, of patrician birth and honourable blood, to have experienced some dolorous sensations, at the sombreness of the atmosphere in court this day: and how much more becoming the finer sensibilities of the young ladies, in the great gallery of this court this day, would it have been, for you to have let gently fall the commiserating tear, till ladies, instead of volatile laughter, at my conscientious exercise of mind, those tears had formed a fountain in the upper region of your minds, so as to

overflow its physical and mental purlieu, and the little rushing currents had almost excavated channels on your countenances, that vied with the rose of Sharon; or else, in the language of one of the old Jewish sages, you had sung one of his dolorous stanzas: "Let tears run down like a river, day and night: give thyself no rest; let not the apple of thine eye cease." This sage is said to have sung this sombre canticle, when with his prophetic eye, he viewed the impending ruin of his people. I shall therefore, ladies, in the great gallery of this court, gratuitously indulge the fond hope, that I shall not have my humane sensibilities disturbed any more, during this solemn trial, by your volatile spirits and risible countenances, while this mysterious and subdolous trial is pending at the bar of this court of law and inquest.

And it came to pass, that this well timed moral philippick of the states-attorney, caused a sudden reaction on the delicate and moral sensibilities of the ladies in the great gallery, in consequence of the crown barrister's sensible and moral reproof, which produced a simultaneous flow of tears from all the ladies in court; the humidity of which, collecting itself in a dense cloud, so filled the court, that the light of the natural sun was, as it were, in some measure obscurated; but the attending officer in court, by immediately throwing open the windows, the damp air soon evaporated, and there was no more smiling during this mysterious trial.

After the states-attorney had sat down, in order to give the prisoners time to impugn, by counsel or otherwise, the evidence which the Roman guards had given in against them—the disciples forecasting in their minds, that if they should even attempt to open their mouths, before this high and learned court of wisdom and forensick knowledge, it would be viewed by the court as irrelevant: when the prisoners wisely concluded, that the ruthless idioms of their Galilean or vernacular tongue, would very soon expose their plebeian birth, and at the same time manifest to the whole court, and also to the wise and philosophical part of mankind, their ex-

treme ignorance of science, of philosophy, of law, and in a word, of men and things, in general; when the poor prisoners at the bar drew this wise and prudent inference, that at this critical juncture of their trial, it would be most advisable for them to follow as close in the wake of their master, when he stood bound as a malefactor at Pilate's bar—that is: "they answered to never a word," in their own vindication; so that the whole court greatly marvelled, and were somewhat astounded at their stoical insensibility, of either their own guilt or innocence.

And it came to pass, after the states-attorney had waited, what he thought a reasonable time, and that the disciples sat mute in the criminal's box—his honour rose, and with an outward show of voluntary humility and legal clemency, very obsequiously informed the court, and also through it as a channel, the whole world, of the impartiality of its legal proceedings, in the prosecution of this mysterious cause, now pending at the bar of this high court of law and inquest. And as your learned honours the judges, with the impartial jury in the box, are all witnesses of the clemency and indulgence I have shown the prisoners at the bar, who are called the disciples of Christ; therefore, it must be evident to your learned honours, that some constuperating malady, of a superstitious and enthusiastic character, has imbued their minds with the most iron-bound and stoical insensibility, which leads them to disregard their imminent danger; and with a nebulous canopy that has spread itself over their physical and mental vision, to overlook their alarming situation. I shall now, as a crown officer, and the humble servant of my legitimate sovereign and the laws of his realm, proceed in a faithful and conscientious discharge of the onerous duties, which I owe to my liege sovereign, my country, and the civick altars of my gods.

His learned honour, the states-general, then went on to discharge that share of law service, which his high office imposed on him, and said: May it please your honours the judges, with the gentlemen of the jury,

by your patience and indulgence, I shall proceed to take up the allegations against the prisoners at the bar, in the consecutive order I find them in the indictment I hold in my hand. The learned barrister then went very ingeniously to work, and placed each specification before the court, in the flowing language and harmonious notes of an ancient Cicero, and with the intonation and herculean strength of a prostrating Demosthenes. His accumen coming down on the minds of the court, with an almost irresistible force; and his arguments, at intervals, accompanied with the scintillating fire of his forensick mind, just like the rushing element of some lofty cataract, that had been gathering its waters from the tributary streams in the surrounding country, for many years: just so was the rushing and overwhelming arguments of the crown barrister! which, for the moment, prostrated the legal views of the court into the vortex, that seemed to establish the prisoners' (that is the disciples') guilt; in their being the very persons that robbed the sepulchre of the crucified body of Christ.

And it came to pass, that his overwhelming logick, and irrefragable ratiocination, came down with such vivid flashes of conviction, not only on the minds of the judges and jury, but also on the minds of all the Jewish and Deistical ladies and gentlemen, in the great gallery; (No. 7, see the plate.) and also, the two ladies *Reason* and *Philosophy*, in the small gallery. (See No. 5. & 6.) When all the different characters, which constituted the clashing interest of this high court of law and inquest, said in a soliloquy, surely the most sombre clouds of suspicion, and the darkest spots of crime, cover the prisoners at the bar, with a sable mantle of the most constuperating disgrace; and will envelop both their persons and characters for ever, in the most interminable ruin. They, surely, are the blackest wretches in the civil and moral world; and their crimes are enough to overwhelm them in the waves of the black and foaming sea of ruin and disgrace forever.

And it came to pass, when his learned honour, the

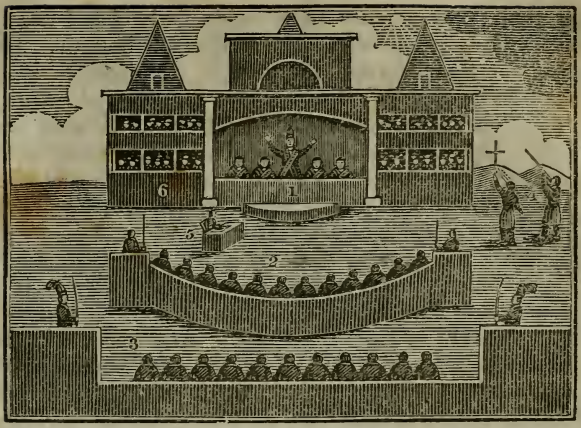
crown barrister, had pointed out to the court all the dark spots of guilt which laid so deeply imbeded in the three allegations in the bills of indictment, which the states-attorney more particularly set forth on the first day of the trial of the prisoners at the bar: especially, when the learned barrister touched the fraudulent designs, which the prisoners had in view, in robbing the sepulchre of the crucified body of Christ: when the states-attorney said, please your honours the judges and jury, I shall but just touch the moral turpitude, which lies coiled, serpent-like, with its concealed venom and most deadly poison, and so deeply imbeded at the bottom of this obreptitious scheme and insidious design—covered under a sable canopy, of the most strange and unheard of falsehoods, that ever met the audibility of the human ear: to wit, that a man that was publicly put to death, in the presence of thousands of spectators—by being crucified on a Roman cross, should come to life! appears, please your learned honours, to *out-top* the very climax of superstition and enthusiastic folly! I shall therefore onerously pray this court, to take an excursive view of the vast field of future consequences, which naturally forces itself on the intelligent and enlightened minds of the court, in order to duly appreciate the plenary acme of the prisoners' guilt, which lies so deeply coiled in the black arcanum of their demoniacal design, of imposing [what some call] a pious and sacrilegious fraud, on the whole world of mankind, that ever since the actions, words and designs of men, have been presented to our view, by the pen of the faithful historian. Therefore, please your honours, from the mere epitome I have given the court this day, of the guilt of the prisoners, (who are called the disciples of Christ,) I do experience the most powerful volition in my legal mind, to imperatively charge the court and especially the jury, to bring their verdict to the bar of this court, based on the unanimous and indubitable testimony of the Roman guards, which your honours well know, in a collateral sense, was fully supported, in the cases of his holiness, Caiaphas, and Pilate the governor. I

therefore iterate in the audibility of your honours the judges, and the gentlemen of the jury, that it will be the onerous duty of this court, to find a verdict of *guilty*, against the eleven prisoners at the bar, who are called the disciples of Christ. Their guilt having been fully confirmed at the bar of this court, by the unclashing and incontestible evidence of the royal guards: yes, may it please the court, when we for a moment view the world of trouble, which these subdolous wretches, the prisoners at the bar, have given us, in trying to spread that superstitious malady throughout the world; (called the Gospel,) tormenting the liege subjects of our lord the emperor, with the enthusiastic and superstitious category of the *soul's immortality*, and *man's moral accountability*, to some invisible being, that we, *rational and intelligent creatures*, in this mundane dispensation, have never seen, and therefore are not bound to believe. I will not consume the time of this court any longer, by taking up the three specifications in the indictment one by one; as no doubt, your learned honours may remember, that I have already done it, before the bar of this court, when I first called the prisoners up, and read over to them, consecutively, the charges in the indictment; and legally expatiated on the altitude of their guilt; which are so insidiously blended with the three allegations preferred against them, in the bills of indictment, that please the court, the grand-jury, in their profound wisdom and knowledge, have found against them. Therefore, in closing my remarks, against the high handed crimes of the prisoners at the bar, in the defence of the laws and government of my sovereign's empire, I shall now press the court and jury, to keep in mind my legal remarks before them; so that the mind of the court, but especially the jury, may be entirely free from a state of nudity, in all necessary legal wisdom and knowledge of men and things; so that the court and jury, present no weak nor unclothed part, to the altars of truth and justice, when the verdict of the prisoners' guilt, by the jury in

the box, shall be given in at the bar of this court of law and inquest.

And it came to pass, when the crown barrister had given a statistical prospectus of the demoralizing designs of the subdolous prisoners at the bar, which the learned counsel, on the behalf of the crown said, exhibited the vilest sacrilegious turpitude, infused into their minds, from the venom of the basest passions, rising out of the most vitiated and constuperating disease, of the hearts of the vilest of men.

The states-attorney then sat down; and the chief judge signified to the court, that the hour to adjourn had, according to the hieroglyphicks on the dial of the court-house, fully arrived; when the prisoners were all remanded to the states-prison again, and the court stood adjourned, to meet in the same place the next day.



CHAPTER XIX.

The nineteenth day of the trial of the robbery of the sepulchre, of the crucified body of Christ.

And it came to pass, that early on the morning of the nineteenth day of this trial, the doors of the court of Areopagus being open, the plain carriage of the ladies, Reason and Philosophy, drove up in front of the court; and the ladies having, by the aid of some of the court officers, alighted, were conducted into the small gallery, which had been by the special favour of the court, appropriated to their entire accommodation,

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Figure No. 1. The chief Judge giving his solemn charge to the jury on the guilt of the prisoners, the eleven disciples of Christ, for stealing his crucified body out of the sepulchre.

No. 2. The twelve jurymen affirmed and panelled in the box.

No. 3. The eleven disciples chained in the criminal's box.

No. 4. Reason and Philosophy, the former pointing the finger of scorn at the cross, the latter with her telescope viewing the stars in the age of Reason, and in a soliloquy, saying to her precious and immortal soul, *take thine ease, and be fully satisfied with the wonders seen in the philosophical heavens, of the age of Reason.*

No. 5. The states-general taking his notes.

No. 6. The young ladies and gentlemen of Jewish and Deistical birth and noble blood, who hate Christ and Immortality.

with their two private secretaries, lady *hardness of heart*, and lady *unbelief*—the ladies of honour, who waited on their serene highnesses. No sooner were those two ladies of wisdom and knowledge seated, than the almost numberless carriages of Jewish and Deistical ladies and gentlemen, drove up in front of the court, and were most handsomely assisted in alighting by the philosophical gentlemen of the court; and then, with fine etiquette and graceful manners, inducted into the great gallery; and directly after, the five judges and lawyers arrived, and took their seats at their official locations; and in a few minutes after, the high marshal, with the sheriff of Rome, and some other officers of the states-prison, brought into court the eleven disciples of Christ, chained together, and placed them in the criminal's box, at the solemn bar of this court of law and inquest. The crier of the court, in usual form having offered up his vocal holocaust, of, May the gods save the emperor and commonwealth, he then commanded silence. And as soon as the peaceful elements pervaded the court, his learned honour, the chief judge, asked the prisoners at the bar, whether they had, by this time, provided themselves with an advocate, or any legal counsel, to plead their cause, before he proceeded to deliver his charge to the jury. The prisoners replied in the negative; that they had neither money nor friends, in this sombre dispensation, to obtain any legal advocate to plead their cause: and as they had said in the commencement of their trial, they were imperiously propelled, from the lowering clouds of adversity, to cast themselves once more on the justice and mercy of the court. (The reader will be so kind as to bear in mind, if he please, that in those early ages, the civil rulers of the earth did not provide funds to remunerate an advocate, or counsel to defend, with the panoply of truth and justice, against false witnesses, in a supposed malefactor's case; or to justify the character of an innocent prisoner at the bar of civil courts, when the accused had neither friends nor money to obtain counsel for himself.)

The names of the jury being called over, and an answer by each man given to his own name, as follows: Lord Herbert, Hobbes, Blount, Tindal, Woolston, Toland, Collins, Chubb, Hume, Gibbon, Voltaire, and Rousseau. The chief judge, in the behalf of himself and his associate judges on the bench, delivers his legal opinion to the court, and his solemn charge to the jury, both on the nature and forensick character of the three crimes, that the prisoners at the bar, commonly called the eleven disciples of Christ, are charged with being guilty of; when the judge also lays down before the court and jury, both the degree and character of the punishment, which the law of the Roman empire prescribes for the condign reward of such high handed transgressors.

And it came to pass, that his learned honour the chief judge rose, and proceeded in the legal discharge of his official duty. His honour then took up the whole range of the trials; to wit—commencing from the first day of the court term, and also the case of the first prisoner that had been tried before the bar of this high court of law and inquest—by consecutively placing before the court and jury, all the prisoners that had been tried, and the nature and character of the charges; and witnesses that had appeared (in each prisoners separate trial) against them.

His honour first brought in the crucified body of Christ to view. The second prisoner the judge reminded the court and jury of, was Caiaphas, the high priest of the Jews;—the third prisoner his honour refreshed the mind of the court with, was Pontius Pilate; the fourth prisoner, the judge pressed the mind of the court and jury with, was the centurion. He then went on to show the court and jury, in a very lucid summary, the clemency, and impartiality of this high court of chancery, towards all the former prisoners, who had been either from true or vague reports, implicated in the sacrilegious robbery of the crucified body of Christ. When the judge took up the case of the first prisoner, which the consecutive order of the bills of indictment

called up to the bar of the court, viz. the crucified body of Christ; when he reminded the court and jury, of the *high-steam* of legal rectitude, as well as the milder elements of forensick clemency, which the court had manifested towards the crucified body of Christ; so that when there was nothing brought against the lost body of Christ, before the bar of this court, but mere postulatory, or, if the court and jury prefer the phraseology better, the *mere presumptive evidence*, against the loss or escape of the crucified body of Christ, out of the sepulchre—this impartial court, most religiously and strictly adhering to the noble Magna-Charta of the old Roman law, and the philanthropic principles of all its citizens, to wit: that our law holds all men innocent, till by substantial testimony and indubitable evidence, they are proved to be guilty. Therefore, I wish the court and jury to bear in mind, that in the case of the crucified body of Christ, that was held in durance, *by proxy*, at the bar of this court, was honourably discharged from any further durance, either by person, proxy or otherwise, before the bar of this or any other court, in the Roman empire, holding judiciary power over the persons, estates, and lives of Roman citizens.

The court and jury, said the judge, will permit me in the case of the second prisoner examined and tried at the bar of this court, to surcharge their memories, in the case of Caiaphas, the high priest of the Jews: that after the closest and most assiduous investigation, that came within the ecclesiastical purlieu of that part of the theological drama, which his holiness acted, while the sombre catastrophe passed over his religious hierarchy, so that this court from the most impartial examination of Caiaphas, the high priest of the Jews' case, was, please this court and jury, most fully convinced, that his pontifical honour was perfectly innocent of the charges and specifications in the bills of indictment; which embraced the sad and distressing loss of the crucified body of Christ, out of the sepulchre.

The court then gave his holiness a full and honourable discharge.

I shall still embargo the retentive faculties of this court, to further bear in view, that the third prisoner arraigned and tried before the bar of this court, was his excellency Pontius Pilate, the Roman governor of Judea. I wish the jury to bear in mind, in Pilate's case, as well as in that of Caiaphas', that after the most sedulous and impartial investigation of Pilate's case, the court was fully convinced, that there was no legal or substantial evidence, against his excellency: and the court gave Pilate an honourable discharge.

This court will, I shall gratuitously take it for granted, indulge me with its retentive patience and profound attention, while I onerously charge the jury to bear in mind, that the fourth prisoner who was arraigned at the bar of this court, was his military honour the Centurion, an officer of rank in the Roman army. Now, I charge the court and jury, to keep its mind staidly converged in his case, so that the jury may have an impartial view of the justice, mercy and clemency of the court, in his case. That this high court of law and inquest, did receive the most full and satisfactory evidence, that the Centurion was not only innocent of the robbery of the sepulchre, but that his examination gave the court almost a flood of presumptive, circumstantial, and indeed substantial evidence, that the centurion did, in the most plenary sense, which we as judges can possibly form of any Roman officer—fulfilling all the functions of his office with fidelity; so that this court was fully convinced, that the centurion acted out his full share of military duty, in order, if it were possible, to retain the crucified body of Christ in safe durance in the sepulchre, forever. Therefore the jury will be kind enough to bear in mind, that this court, while it kept its legal eye on the polar star of impartiality, was led, from an onerous sense of justice and truth, to give the centurion a full and honourable discharge.

The chief judge further said: I view it this morn-

ing as my official duty, to place before this court and jury, a summary of the trials of the four prisoners, that this high court of law and inquest have most honourably acquitted, before I proceed to give my judgment on the case of the prisoners at the bar; so that the court and jury, with the ladies and gentlemen in the great gallery, and the ladies *Reason* and *Philosophy*, (which some say, are two lovely twin sisters,) in the small gallery, with the whole world of mankind, may take a view of this court's most rigid adherence to the old principles of Roman impartiality; while at the same time it tenaciously holds on the golden altars of truth and justice, with the adhesive principles of old Roman virtues. And I can this day, with I trust a full share of legal truth, announce to the court and jury, that this high court of law and inquest has, as I have already hinted, held on with indissoluble firmness to the horns of our civick altars, and with the full national tenacity of the citizens of the old republic of Rome, during the first twelve days of this mysterious trial, of the sad loss of the crucified body of Christ out of the seplchre. My cardinal motive, and chief object in thus placing a compendious view of our legal proceedings, in the four cases of the prisoners, which this court in its forensick wisdom and knowledge, has justified with Roman honour, is to give the jury such a view of the courts' legal knowledge, in order that they might see within the range of its impartiality, and have an unobstructed view of the whole legal ground, that this court has, with the most assiduous mental labour, plodded over in their law sandals, during the trials of the four prisoners, who were more or less, through postulatory and vague report, implicated in the robbery of the sepulchre, of the body of Christ, the high priest of the Jews, Pontius Pilate, and the centurion; all of whom this court of chancery have acquitted with Roman honour.

I now presume the judges on my right and left, with the gentlemen of the jury, clearly see, that this high court of law and inquest, did not act on a mere postulatum of their innocency; but were fully satisfied of

the guiltlessness of all the before-named characters, from the best testimony, and most incontestible evidence in their favour. And I can inform the court and jury, that as a judge, I experience the same exercise of forensick philanthropy, towards the prisoners at the bar, who are called the disciples of Christ; but, the principles of truth and justice will not suffer me, as a judge of Roman law, to indulge the gentle zephyrs of law clemency, that are often whistling through the finer rigging of human nature, at the expense of the sanction of law: so that the court and jury must see, that both law and fact imperiously lead me to pursue another course with these malefactors, at the bar, who stand fully charged, and legally indicted of being guilty of three capital crimes, which the laws, both civil and military, of our sovereign realm, punishes with death; as the learned barrister for the crown, has so ably set forth in his plea against the crimes of the prisoners at the bar. And although, please the jury, this high court of law and inquest has acted with so much impartiality, justice, mercy and clemency, towards all the other parties, who were more or less implicated in this most mysterious cause, yet it becomes my duty, as the legal channel of the law, to inform this court and jury, that there is an altitude in the horizon of justice, of which the cardinal point on the compass of truth, does onerously and solemnly warn us, to beware of passing the line of legal demarcation. So that the court, with the jury, will perceive, that the instructive voice of wisdom and prudence, is sounding in the ears of every person of common sense, that mercy and clemency cannot, with safety to our legal compact, be applied to the prisoners at the bar, without constuperating with a demoralizing disease, the virtuous bands of civil society, and at the same time, destroying the sanction of all law, military, civil and divine. The court and jury may clearly see, the fatal consequence of such an unguarded axiom in our courts of judicature, were society to deteriorate into such a barbarous state of lawless anarchy throughout the Roman empire, and the world at

large. Therefore, this court and jury will indulge me, to place before their view, this plain and simple conclusion: that if we withhold the just penalty of the law, in such cases as the one now pending before the bar of this court, we shall become the unfelicitous agents, of converting our court houses into the most constuperating brothels of forensick disease, and our courts of law and equity, would soon become the very accomplices, with the vilest and basest of mankind: which requires neither the wisdom of Solon, nor any other sage, to foresee the deleterious consequences.

I have already presented the same doctrine, to the bar of this high court of law and inquest, in Pilate's case: to wit, that the innocent and virtuous part of society, have their claims on all our courts of judicature; and still higher claims on all the judiciary decisions of its legal agents. So that the stamina of the law, which in its cardinal elements embraces justice, truth and equity, as well as lenity and mercy, towards all those (who are the aborigines of our country, or in any other way, either by merit or purchase, have become the lawful citizens of the Roman empire,) that either the arm or letter of the law, brings to its bar for adjudication. Therefore, this court and jury will do well to bear in mind, but more especially the jury, when they retire to form their just and solemn decision, on this most mysterious and interesting cause that, ere time with men began to this day, has been presented for trial, at the bar of our civil or ecclesiastical courts. The solemn and onerous duties which my profession of law, and since I have been, by the appointment of the government of my country, elevated to the office of the chief judge, of all the circuit courts in my sovereign's empire, lays me under a special duty, from the imperative necessity of the case, to caution, and even warn the jury, not to indulge the elements of clemency, nor for one moment suffer their finer feelings of compassion and mercy, to obtain such an ascendency over their legal wisdom and knowledge of right and wrong, as to vitiate and palsify the moral nerves of the Magna-

Charta of Roman law, towards any person or citizen of the empire, that as a prisoner, may be by the legal officers of the law, placed at the bar of any of our civil or other courts for trial, in consequence of their sombre appearance, untoward spirit, wretched circumstances, and dolorous condition, under which either real or supposed malefactors may be brought, by the physical arm of the law, to the judgment seat of our country. Therefore, I again iterate and admonish the court and jury, to take great care, not to suffer yourselves as a court of justice and equity, to step over the sacred line of demarcation, which the holy gods of truth and justice have wisely placed in our view, on all the civick altars in our courts; calling to us, to beware that we do not indulge, in moral aberrance from under the legal shade, where the muse of truth and justice spreads its sacred, its fostering wings, to protect the virtuous, and shield the innocent, from the paws of the marauding beasts of prey, and from the talons of the constuperating vultures of vice. And I hope the court will admit the relevancy of my arguments, as the chief judge, on this momentous cause; to which, as I have more than once informed the court and jury, that to this day, have been brought before the bar of any of our courts of Roman jurisprudence, for adjudication or legal decision; so that I shall, in accordance with my legal and official duties, press it on the mind of the court and jury, that this of all trials, you as jurors had ever been entrusted with, claims your calm, but firm decision. Seeing that your verdict will both elicit, and interest the intelligence and reflection, of all the liege subjects of our sovereign Tiberius' empire, and indulge me to add the whole world. Therefore, I shall indulge myself, with my learned associates on the bench, in gratuitously declaring to the court and jury, that I do believe, that both the mind of the court and jury, will flow into the elements of a counter conclusion, that it is not the wish of the gods, that our courts should administer no other attribute but mercy, and of always having their ears attentively listening to the soft and melodious notes of

the weeping goddess, over the false appearances of wretchedness. No, may it please this court and jury; the claims and voice of our prince, our country, our Magna Charta, our homes, our fathers and mothers, our wives and our children, with all that is dear and valuable to man, calls on you this day, to stand by the civick altars of justice, truth and equity, as well as by the altar of mercy. So that I caution the jury once more, not to suffer the muse of mercy, with his soft plaintive notes, to eradicate from your minds, the more sonorous notes of the muse of justice, that is always rising from the base of the altar, and soaring aloft, like a sky-lark on a summer's morn, singing its sonorous and protecting notes to the muse of justice—so that the jury may see, as before noticed, the high claims of all that is dear and sacred to man.

These high considerations, will, I have no doubt, sufficiently admonish this wise, intelligent and impartial jury, not to suffer your minds and judgments, to be warped out of the straight line of legal duty, which the high sanction of truth and justice, have laid down for the line of demarcation, to direct the decision of the jury, in wisely forming their verdict. And now it becomes my official duty, after placing these few preliminary land marks, and legal points of the law compass, for the jury to steer by, to point out a few stars, in the legal heavens of the great Magna Charta of the realm.

I shall now proceed to the examining of the different degrees and shades, of the prisoners' guilt who stand indicted at the bar of this court, for robbing the sepulchre of the crucified body of Christ.

I shall once more ask the patience and attention of this court, by placing before its legal vision my sanitary views of legal justice, in a mere compendious view of the character of the prisoners' guilt. Therefore, the jury will bear in mind, that the first crime I find charged, and by indubitable testimony proved against the prisoners, is an overt-act against the military laws and government of Caesar, which the martial laws of the empire, proclaim to be high treason and rebellion of

the highest grade. This specification of the prisoners' crime, lies coloured with a crimson dye; which deeply imbeds their guilt, by going under the sombre canopy of the night, and as reported by Caiaphas, and also proved at the bar of this court by the royal guards: to wit—please the court, that they did under the cover of the night, assault a military post, strongly guarded by a detachment of the imperial guards, belonging to the mighty empire of Rome.

I presume this enlightened court and impartial jury, well know, from their extensive reading and general knowledge of law and government, that such a daring overt-act, as the prisoners at the bar have perpetrated, against his majesty Tiberius, and all his liege subjects, is by the full consent and suffrage of all nations, construed to be open war. This view which I have taken of the prisoners' guilt, I find to be the orthodox doctrine, of all our most learned annotators of Roman law. Therefore, the jury will do well to bear in mind, that for this outrageous and daring overt-act, the eleven prisoners at the bar, who are, if reports be true, those low plebeian wretches, that have been for some years past, like snails obreptitiously in sheeps-clothing, finding their way into the farm-houses, hamlets, villages, towns, and even the royal cities of the empire, spreading a spirit of the most dangerous effervescence, throughout the unlettered classes of society—condemning the doctrines of all the divinities of our fore-fathers, and the popular gods of the Roman empire; and with a kind of insidious grimace, [this is one of the insidious ideas of Gibbon:] and sarcastic risibility—pouring the perennial waters of their feverish contempt, on the wisdom, knowledge, learning and science of our philosophers, poets and historians, with all the pious and holy priests, of our national and provincial gods. And let me inform this court and jury, that these subdolous prisoners at the bar, and their obreptitious followers, have not limited their insults, by merely publishing their wild enthusiastic doctrine, of the entire nullification of the worship of mundane and tangible gods—but

have carried the doctrine of their new malady, to such an unsufferable altitude of endurance, which, if not checked by the wholesome discipline of our laws, the whole sea of mundane felicity will be undulated to the very centre. For, may it please the court, these prisoners at the bar, with all the obreptitious wretches, who constitute their followers—who, if my information be correct "are at this moment as numerous as the locusts in Upper Egypt, and the great grass-hoppers in a thorn hedge, in the heat of a summer's day, in the ancient land of Assyria." I say, please the court, these glow-worms, these fire flies, with their little vibrating wings, in the low grounds of the common people, over whom the sombre clouds of ignorance and fear, have spead themselves;—I iterate to the jury, that the prisoners at the bar, have not satisfied themselves, with proclaiming their new doctrine of nullification, on the learning and wisdom of our gods, but have been assiduously spreading the doctrine of a re-action, to be brought on all the noble, great and wise subjects of the empire, in consequence of their malady, or their new doctrine of the *unqualified immortality*, of what they call the human soul; and the unreasonable idea, of the personal and moral accountability of all men, to what the imposing wretches call, the *Divine author* of this superstitious doctrine. But, that I be not further tedious, in expatiating on the latent designs of the prisoners at the bar, called the disciples of Christ, I shall just remind the jury, that for this one overt-act, they have voluntarily placed themselves under the awful penalty of death.

Reader—so says all the wise gentlemen of the Deistical school, both of the old and new world.

Crime the third proved,—against the prisoners at the bar of this high court of law and inquest.

The court will bear in mind, that the second specification which I find in the consecutive order of the indictment, charges the prisoners at the bar with a second act of violence and high-handed crime, that is both of a seditious and felonious character: and their guilt,

which lies so deeply imbeded in this crime, consists in their going by night, and with a second overt-act of felonious violence, breaking open the imperial seal of state. I experience it to be my duty this day, to again impress the mind of the court and jury, with the nature and character of this crime, as is by the wisdom of the grand-jury predicated; first, from their act of violence, in breaking open the seal; and secondly, the grand-jury were fully justified, in their wisely impugning the motives of the prisoners, from the latent designs they had in view; which when carried out, consist in the wide spread of anarchy, and the diffusion of the elements of a demoralizing malevolence, through the liege subjects of our sovereign empire. So that the deleterious effects, go to agitate the civil sea of the mundane security of the citizens of Rome. Therefore, the court and jury will do well to bear in mind, that this second crime comes more immediately under the civil laws of the realm. And I can inform this court and jury, that all our learned expositors of our civil code, do fully agree, that the dark shades of guilt, which so strongly characterizes this second crime of the prisoners, to be, if it were not rather irrelevant to use such an expression, and may perhaps, in the cautious opinion of some, fall within the purlieu of a volatile phraseology; but, I shall fearlessly expose myself as a judge of Roman law, to the censure of the critick and say, to the court and jury, that the turpitude of character, justly attached to the seditious act—this outrageous and daring crime of the prisoners at the bar, in the demoniacal science, (of out-lawed transgressors,) that it belongs to the superlative degree of felonious acts. So that the court and jury will, I trust, be clearly led to see, that the prisoners, who are called the disciples of Christ, could not have their punishment (which will be capital,) commuted—not even by Caesar himself. No, may it please the court, without causing the civil and military bands, that bind his government together, to part asunder. The deleterious consequence would soon be, that the mighty empire of Rome, would de-

teriorate into a state of chaotic anarchy; which, of course, would soon sap the foundation of his kingdom, and dethrone his august majesty.

As I have taken up the time of the court already, in my legal disquisition of the first crime of the prisoners at the bar—I will not, by the novelty of my legal advice, and charge to the court and jury, any longer seem to impugn either their wisdom and legal knowledge, nor yet intrude on the patience of the jury, in giving them a lengthy exposition of this second daring act of the prisoners at the bar, in their breaking open the imperial seal, in order to steal the crucified body of Christ out of the sepulchre.

[The author informs the reader that the twelve jurymen never took their keen philosophical vision from off the judge, during the whole charge.]

Crime the third proved,—against the eleven prisoners at the bar of this high court of law and inquest.

It still remains my official duty, to onerously remind the court and jury, that the third and last specification, which I find in the consecutive order of the indictment, for the court and jury to bear in mind, is another most awful stride, in the demoniacal science of old Beelzebub, or else of some heated Salamander, from the fiery worlds; so that the guilt of the prisoners at the bar, if it is possible, is more deeply imbeded in the nature and sacrilegious character of this third crime, in the indictment, and the demoralizing turpitude of the same, has been raised to a still greater altitude in the black science of villanous transgression, which the grand jury, in my opinion, and that of my learned associates on the bench, who all fully accord in the views I am about to give the court and jury; to wit—that the grand jury did legally and justly predicate the guilt of this third crime, of the prisoners at the bar, when this lawless banditti of marauding, sacrilegious and villanous robberies, went under the nebulous canopy of the night, and made a subdolous surreption, on the sacred cemetery and silent repose of the dead; and then surreptitiously conveyed off the bonded merchandize,

out of the old custom-house of death: that is, please the court, by dropping my allegory or metaphor,—I with my coadjutors, the learned judges, who are associated with me on this trial, are led to justify the bill, which the grand jury have found against the eleven prisoners at the bar: that is, these wicked and artful, these obreptitious and subdolous wretches, came by night, and in a most felonious manner, entered the sepulchre, and conveyed off the crucified body of that malefactor, which Pilate put to death on a Roman cross. The gods, and their guilty consciences, with those beings who have not their dwellings in the gross and dense elements of flesh and blood, only know where. And if it be not indecorous in a judge, to indulge the indignation of his legal sensibilities, against the crimes of the prisoners at the bar, I shall fearlessly give to the court and jury, our opinion and legal judgment of the prisoners' guilt, in their robbing the sepulchre of the crucified body of Christ;—that it has, in the demoniacal science of crime, raised their guilt, far above the altitude of the superlative degree of the blackest transgressions of mankind, which I have placed before the court this day, when I took but a mere compendious view of the second allegation in the bills of indictment, of the crimes charged against the prisoners at the bar of this court. The chief judge having given the court and jury a mere compendious view, and brief disquisition of the nature and character of the prisoners' crimes from the notes he had taken down. When the judge rose, and commanded the jury also to rise, and delivered to them this solemn charge.

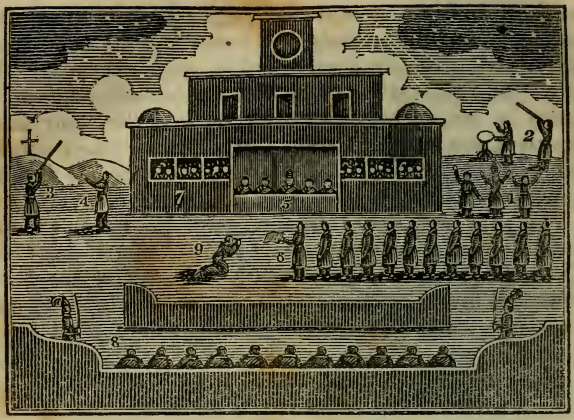
[By the writer.—Gentlemen of the Deistical and Scoffing School, the Judge, in his charge, gives a fair portrait of your hearts against Christ.]

Therefore, gentlemen of the jury, it devolves on me as an important branch of my official duty, as the chief organ of the law of my sovereign's realm, to onerously and imperatively, as I stand this day within the range of the martial, civil and ecclesiastical laws of my country, to charge the jury, with a deep sense of your

high and solemn responsibility to your own consciences, to the laws of your country, and your allegiance to your sovereign, and with all that is dear and valuable to the honour and high character of Roman citizens—and as judges we beseech you, in the sacred fear of all our national gods, that you, as enlightened and impartial jurors, into whose hands this mysterious and momentous cause is now about to be committed, for your virtuous and legal decision: and our devout prayers as judges, shall ascend with the incense, from off the holocaust on our civick altars, to our gods of truth and justice, that your minds may be so overruled by the afflatus from our forensick divinities, that you may present, at the bar of this impartial court of law and inquest, a true and righteous verdict; in order that you may prove to this court and the whole world, that you have acted your part in this subdolous and mysterious trial, like men of firmness; under the full influence of a state of sanity, with virtue, wisdom and knowledge. The jury will indulge me, as they are about to retire, to onerously beseech them, to bear in mind, that the most plenary testimony, and incontestible proof, has been given in by the Roman soldiers, against the prisoners at the bar, of their guilt in stealing the crucified body of Christ out of the sepulchre. And I shall just observe, that I do not at present distinctly recollect, that throughout my long official practice in our courts of civil law, to have either heard or witnessed, while any one trial was pending before me, of so clear and distinct, and at the same time, so unanimous a testimony, as that given by the guards against the prisoners at the bar; and that too, without going one step within the purlieu of tergiversation. And I would further remind the jury, that I did not discover one discordant word, nor even the slightest discrepancy in the guards' views of the prisoners' guilt: so that every thing they stated, seemed to be delivered with all the accuracy of the pen of a scribe, or that of a facsimile: the which singular occurrence, has led my mind, with those also of my associate judges on this

bench, to believe, that it stamps the guards' evidence, with all the high shades of irrefragible truth; from which we give our legal opinion, and charge to the jury. So that, gentlemen, under your affirmations as jurors in this mysterious case, it will be your most conscientious and imperious duty, to find three special and separate verdicts, for capital punishment, against each of the eleven prisoners at the bar.

The jury will now take charge of the case, and return their verdict to this court to morrow, if possible. When the prisoners, the disciples of Christ, were all remanded back to the state's prison again, and the court adjourned to meet the ensuing day.



CHAPTER XX.

The twentieth day of the trial, of the robbery of the sepulchre of the crucified body of Christ, as it was reported to the world by the Roman guards, and Caiaphas the then high priest of the Jews—and by the Jewish nation at large to this day, 1832*; and most cordially received as true, by all the self-righteous Deistical gentlemen and ladies of modern times, throughout the christian world; as well as in the days when Pontius Pilate was the Roman governor of Judea; having held the office of procurator or governor of the Jews, for about nine years, at the time of the reported robbery of the sepulchre of the crucified body of Christ.*

And it came to pass, that the court of Areopagus, or more properly, the high court of law and inquest, met

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Figure No. 1. Caiaphas the high priest of the Jews, full of holy glee, at the verdict of the jury against the disciples.

No. 2. The Philosopher, at the time of the passion of Christ, pursuing the science of Astronomy, entirely regardless of immortality.

Nos. 3. and 4. The Philosophy of the human mind, and Carnal Reason, the former viewing the vast empire of nature—the latter pointing the finger of scorn at the cross of Christ.

No. 5. The five judges who sat on this trial.

No. 6. The foreman of the jury, Lord Herbert, presenting their verdict to the judges of this court of law and inquest.

pursuant to adjournment, on the morning of the twentieth day of this trial. The doors of the court house being open at rather an early hour for court business; but the issue of the cause had, by this time, elicited almost universal attention, from Deists, Jews,

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Note.—[Reader, this robbery took place, according to the foregoing reporters, in the well known days of Tiberius Caesar; the second fully acknowledged emperor, of the mighty empire of Rome; and of his reign, about nineteen years—taking in about three years, that Tiberius reigned conjointly with Augustus; which is the time Luke gave of his reign: although Augustus had been dead but 12 years and nine days: and Luke in his gospel, calls it the fifteenth year of the reign of Tiberius Caesar; that is, Luke takes into his account, not the sole reign, but the conjoint reign of 2 years and 356 days; in which the said Tiberius, by the will and pleasure of Augustus, was associated with him in the government of the empire: so that 12 years and 9 days, in which Tiberius reigned after the death of Augustus, with as before stated, the 2 years and 356 days, in which the two emperors reigned conjointly together, make the fifteen years, which Luke gives to the reign of Tiberius; which may be found in his gospel, chapter 3, verse 1. Deistical reader, if God in his mercy to your doubting mind gives you a simple and honest heart, to deal truly and fairly with the weighty claims and onerous interests of your poor never dying soul, see with what a little mental labour, you might remove every little historical and critical difficulty, that to you, from a mere superficial glance at the gospel, appears as a *stumbling block*, in the way of your believing its divine authenticity.]

No. 7. The great gallery of the court, full of Jewish and Deistical gentlemen and ladies, whose blooming countenances appear overflowing with risibility, in consequence of the verdict of the jury bringing in the disciples guilty of robbing the sepulchre; and by the robbery, the cause of Christianity and the *Immortality* of mankind, are lost forever.

No. 8. The eleven disciples in the criminal's box, chained together; having lost all hope of pardon, from the court, and in their forlorn case.

No. 9. A young Roman lawyer, at this critical crisis and fortuitous juncture of time, (when hope had spread its wings, and just about forsaking the eleven disciples forever,) came rushing from the great gallery, and falling on his kness, at the bar of the court, most devoutly prays and besecches the judges, to be permitted to cross-examine the royal guards.

and Free-thinkers, of every class; and Philosophers, and self-righteous reasoners of every grade. And it came to pass, that the first carriage that drove up to the portico, in front of the court house, was the plain vehicle, that conveyed the ladies *Reason*, and her empyrean born sister *Philosophy*, with their two private secretaries, that constituted their small legation; that is, the marchioness *Hardness of heart*, and a lady of honour, who had for her family escutcheon, the hieroglyphicks of *Unbelief*. When the ladies had alighted, they were, by the chief almoners of the court, with a fine display of Roman etiquette, safely inducted into the small gallery, granted for their ladyships' entire accommodation. And immediately after, drove up a very large squadron of the most superb and elegant carriages, that the sparkling opticks of our modern-wise and philosophical gentlemen of the marvellous age of reason, had ever to this day, converged their manly vision upon.

And it came to pass, when the scintillating vision of these young aspirents after philosophical fame and wisdom, (who were in the hot pursuit of the *soul-refreshing* doctrines of *materialism* and *eternal sleep*,) caught the glowing countenances of this almost angelic troop of fair ones, who surcharged those carriages, that they rushed out of the court house, and most gracefully assisted the young Jewish and Deistical ladies, to alight from their fine vehicles; and with Roman sauvity in their colloquial address and graceful manners, invited them to take seats in the great gallery, on the scarlet sofas prepared for them, on this singular occasion. And it came to pass, that as soon as the great gallery was filled to overflowing, with the patrician gentlemen and ladies, of the Jewish and philosophical casts, who were all of a very philanthropic spirit, like Herod and Pilate—to wit; loving friends to each other, when Christ and his rising from the dead, is set up as a target on some one of the mountains of philosophical vanity; or on one of the high promontories of *Jewish unbelief*, to shoot the arrows of their pugnacity and

Deistical risibility at. After this, there came in and filled the isles and areas of the court house to overflowing, the poor plebeian wretches, who constitute the multifarious herd of the Roman empire. Now, it is very singular to observe, that these low bred people, were more or less lovers of God and immortality, and humble admirers of the plan of salvation, and great friends of the doctrine of Christ rising from the dead, as has been said before.

And after the court had been pretty well crowded with those poor dolorous creatures, who the author of the gospel calls by the name of *the poor in spirit*—and when the five judges, and all the other law gentlemen, who legally constitute the law elements of this high court of law and inquest, had arrived and taken their usual locations in court, that the grand marshal of the empire, with the high sheriff of Rome, and the officers of the state's prison, brought in the eleven prisoners, chained together, and placed them in the criminal's box, before the bar, with a view to hear the verdict of the jury, and to receive from the judges the condign sentence of the law, to be pronounced by the chief judge, on their guilty heads.

The court being called to order by the cryer, silence soon pervaded the whole court; and it sat for some time in the most solemn and profound suspense, waiting the arrival of the jury, from whose verdict, on this all important case, was, to all legal appearance, suspended the immortality of the whole human race. And it came to pass, that during this solemn suspension of the vibrating pendulums, and other apparatus which constitutes a full set of court machinery—that is, by dropping our figure, the lawyers and judges tongues: and as the deep and solemn interest, which all parties in court seemed (with the solitary exception of the ladies *Reason* and *Philosophy*,) anxiously to experience, in their waiting with solemn patience, the verdict of the jury.

And it came to pass, that during this solemn interregnum of court business, that the stenographer of this

trial, for a moment, laid down his pen, as his fingers experienced no small degree of physical weariness, from taking his reports of the trial, in consequence of some of the lawyers being rather rapid in their ratiocination; which at times made it very difficult (for a poor sailor, whose hands and fingers were somewhat unpliable, in consequence of handling the cable and other tarry ropes, in his juvenile days:) for a dull scribe to keep up with their forensick pegasus or flying scintillations. But, be that as it may, it was during this relaxation of the stenographer's duty, that he cast the eye of his excursive curiosity, first on the Jewish and then on the Deistical ladies and gentlemen, in the great gallery of this court, when he saw a benign placidness on all their countenances, with now and then a glowing flush of prenominating joy, as they sat on their soft sofas, [the cushions thereof being well stuffed with fine down, taken from the goslings, that swim on the sombre waters of materialism,] of carnal and sensual ease; and mundane felicity—carrying on a kind of interlocutory disquisition, within the circle of their own minds: fondly arguing to themselves, that the wise and prudent verdict of the jury, would most certainly be against the disciples of Christ; and what of course, would follow in the auspicious wake, would be judgment against the prisoners at the bar: to wit, the felicitous detection of the pious fraud of the gospel, by proving that Christ's crucified body was stolen out of the sepulchre, by the sacrilegious knaves at the bar.

But leaving this happy galaxy, in the gallery of the heavens of the age of Reason, the stenographer turning his vision to the small gallery, on the left of the judges, (see 3 and 4 on the plate,) to discover if possible, how the ladies *Reason* and *Philosophy*, spent their valuable time, during this short suspension of court business; when he discovered, that the lady *Carnal Reason*, stood fanning herself, as the weather was a little oppressive, and at the same time engaged in some interlocutory conversation with her private secretary, lady marchioness, otherwise *Jewish hardness of heart:* and

in the course of the conversation, every now and then, pointing her finger of scorn at the cross of Christ; while lady *Philosophy*, spent her time in viewing the ample field of nature, with her long telescope at her rolling and scintillating eye—frequently holding some desultorious disquisition with a lady of honour, who acted as lady Philosophy's private secretary, on the wild absurdity of a crucified malefactor, being by the superstitious and religious part of society, set upon a promontory of enthusiastic vanity, as a being, to whom divine honours and worship should be demanded, from the high-wrought philosophy of the human mind, in this marvellous age of the progress of rational knowledge, and wonderful philosophical discoveries.

The poor sailor, very humbly and obsequiously refers the reader, to the assiduous labour of philanthropic zeal, in the justification of lady *Philosophy's* views, to her well beloved cousins, Hume, Gibbon, and many others of smaller magnitude, in the heavens of the age of Reason; who so very ingeniously remark, that men of wisdom, learning and philosophy, in the Roman empire, who in their private studies, spent much of their time in the abstract science of Natural Philosophy, and where the assiduous observers of all the phenomena, that took place in the arcanum of nature, in their days. And as they lived at the very time, that Matthew reports the appearance of a new star in the visible and natural heavens; that it was marvellously strange indeed, that those sons of science and wisdom, did not see this new phosphorus, this supernatural morning star, that passed over a great part of the Roman empire, to pay its obsequious etiquette to the new-born son of a lonely hand-maid, by directing a company of philosophers to go a long journey, and pronounce to the smiling babe, the title of "the King of the Jews." Neither, say these gentlemen of modern wisdom, did the wise and learned observers of nature, who about thirty-four years after the emersion of this star, which became their humble and obsequious guide, to the plebeian and humble cottage, where the young child

was. Now, says the wise and learned Gibbon, and all his assiduous coadjutors, who deny, that supernatural wisdom and power gave to the world any remarkable evidence, by the appearance of any new and singular phenomena in the visible heavens;—when Gibbon, as a Goliah or mighty champion, at the head of his free-thinking brethren, asks, What was the inauspicious cause, that the Astronomers, the Philosophers, and all other wise men, in the Roman empire, in the nineteenth year of the reign of Tiberius, and about the ninth year of the procuratorship of Pilate, saw nothing of the sombreness of the whole heavens, from the sixth unto the ninth hour of the day, or from twelve to three o'clock, as we now reckon time? When this wise gentlemen, in the sauvity of his style, of which he had made himself, [by twenty years seclusion from the world, in Switzerland, and behind the altars of the outward church,] master of, with the noble and manly object he had in view, as his bright phosphorus, or his polar star always before him; so that, by the more than common sophistical ingenuity of his brethren, in the sequence and classical selection of his words, by giving to many of his ingenious periods every possible polish, when he clothes himself in the sombre robe of a commiserating and subdolous crocodile, with its wide extending jaws, just ready to ingulph its unconscious prey, in the vortex of the doctrine of materialism, and eternal sleep—when he subdolously exclaims, What a pity! what a most irreparable misfortune, that the wise and the great men of the Roman empire, had not been favoured with the sight of the star over the cottage of the babe of Bethlehem! And the shame-faced and blushing Sun, when the monarch of the sky appeared in his black robe, at mid-day, mourning over the passion of Christ, as he hung on a Roman cross! But, says the wise and commiserating philosophical scribe, these wise and great men saw neither the star at the birth of Christ, nor the darkened Sun at his crucifixion! Therefore, the corollary, [or in his own opinion, wise philosophical inference,] that he draws, is this: That

the whole gospel is a pious fraud, got up to enslave the philosophy of the human mind, by a few subdolous fishermen of the sea of Galilee.

Patient reader, indulge the poor sailor to present Mr. Gibbon, and all his wise and philosophical associates, with a few of his poor marine ideas, on the emersion of the star, at the reported birth of Christ; and the darkness of the Sun at his passion or crucifixion. In the first place, the sailor does not believe, that Matthew. in giving the account of that luminous appearance, which was the guide of the wise men, to be understood as speaking of one of the stars belonging to our solar system; but, as he wished to be understood, that the birth of Christ, was by the will and power of God, of a miraculous nature; so, likewise, were all the circumstances and things, whether in the spiritual or natural world, that administered to him at the auspicious hour of his birth, of the same miraculous character. Then, reader, how very easy it must have been, for the same supernatural or divine power, that guided and governed the whole, to have created a small luminous body in the lower regions of our atmosphere, in appearance to the wise men of the east, similar to a star in the firmament of heaven; so that none but the wise men from the east, should be permitted to see the same: No wonder, then, Mr. Gibbon's philosophers of the Roman empire, should miss the sight. So much of a poor sailor's spun-yarn, in answer to Gibbon and his wise friends of old, not seeing Matthew's star at the birth of Christ. And with regard to the general silence of the Roman historians, of the singular phenomena, of the Sun being veiled in darkness, from the sixth until the ninth hour of the day--there remains not the least doubt, in the mind of the poor sailor, that the national dislike, and even abhorrence of the Romans, against the doctrine and religion of the Jews, would lead their historians to be excessively cautious, not to notice any passing phenomena in the natural world, that was in the least degree calculated to increase the claims of the Jewish theism, over the outwardly imposing mythology of the Roman empire. This, no doubt, was one powerful motive, for the more than maiden modesty, and prudential silence of Mr. Gibbon's old friends, in not taking notice of the nebulous Sun, at the crucifixion of Christ. But, as we all hands on board the gospel ship, must give in

to this idea, that the philosophers and historians of the Roman empire, were not always closeted in their observatories; so that they could not be insensible of the serious consequences, produced over the Roman empire, that arose out of the report of the obscuration of the Sun, at the passion of Christ; which was giving the Jews a still higher claim to their theism, over that of the mythology of the Romans; and as they were but little acquainted with the nice distinctions, between the followers of Christ and the disciples of Moses, at that early era of the gospel dispensation, and looked on the Jews, with their only one solitary God, as so repulsive to what they viewed the philanthropic elements of Roman mythology, who kindly, as they conceived, indulged all the nations they had conquered, to worship the gods which their fathers had set up; therefore, these, and many other prudential views, that would naturally suggest themselves to their minds, led them both wisely and cautiously to beware, lest they should give the slightest countenance to the high claims of the Jewish theism, over their national mythology. They were also, through principles of national policy, and the native pride of Roman citizens, led in general, not to give publicity to this strange phenomena of the supernatural darkness, which took place on the fourteenth-day of the Jewish ecclesiastical month, which had been, for more than fourteen hundred years, governed by the full of the moon: and as no other body in the solar system can obstruct the light of the sun, the inference is, that it was supernatural; and no doubt, Mr. Gibbon's friends were duly convinced of the same; but Roman pride, as we have just said, and national policy, led them, when writing the history of that period, to give it the historical go-by. So fare-thee-well, Mr. Gibbon, and all thy commiserating crocodiles of unbelief. These are the reflections of a poor sailor, while the jury were gone out of court, with the case of the disciples robbing the sepulchre.

[The jury return into court with a verdict of *guilty*, on the three charges contained in the indictment, against the prisoners at the bar, called the disciples of Christ, for stealing his crucified body out of the sepulchre.]

And it came to pass, that in about the space of three hours, the jury, headed by Lord Herbert, its foreman,

return into court, and presented its verdict to the judges ;—which was, that the jury had justified all the bills charged in the indictment against the prisoners, for the high crime of robbing the sepulchre, of the crucified body of Christ; and that too for capital punishment, against them for each crime. As soon as the chief judge received the verdict from the foreman of the jury, he arose, and with his forensick intonation, announced the solemn doom, that shortly awaited the prisoners at the bar, by reading the verdict of the jury, in open court; and then informed the court, that he should be prepared on the ensuing day, to pronounce the condign sentence of the law, on the eleven disciples, the prisoners at the bar.

And it came to pass, that when the judge was about to adjourn the court, his attention was suddenly arrested, by the rushing of a young man from among the ladies and gentlemen, in the great gallery of the court, and forcing his way through the plebeian throng, that filled the large isle—and falling on his knees at the civick altars of mercy, truth and justice, before the judges and the whole court. This caused the judge to pause, and at the same time spread a sombre canopy over the whole court. But whether this small concatenation, in this solemn trial, was over-ruled by the fates, or some other cause, (to both free-thinkers, carnal reasoners, self-righteous characters, and philosophers, as well as Jews and Deists,) it was equally unknown, and was at that juncture of the trial, a profound mystery.

[The stenographer, by the reader's indulgence, will give a short statistical view of this young forensick gentleman.]

And it came to pass, that at this critical moment and alarming crisis, of the portentous issue of this trial, when the immortal interests of all mankind were at stake, at the bar of this high court of law and inquest, that a young Roman civilian, who had but very recently finished his studies, and just obtained his diploma as an authorized practitioner in the courts of Roman

jurisprudence, came as it were, almost by what we poor sailors in our vernacular and marine language, would call chance—but who, it seems, had heard like the queen of the south, in the case of the wise Solomon, of the high fame and legal wisdom and knowledge of this court of chancery; and being at the same time, prompted by a laudible ambition, to obtain some practical insight into his new profession, so as not to depend altogether upon his law-books, and the theoretical knowledge, which he had so lately received at the law schools: and not only so, for this young lawyer experienced in his mind, some additional excitement to gratify his private curiosity, from the various reports in circulation throughout the Roman empire, with regard to this singular and mysterious cause, that was to be tried; and from a serious coindication that presented itself to his view, of the different parties in the suit, he was inclined to attend the grand tribunal of Areopagus, so that in a few days, he made up his mind to visit this high court of chancery in disguise: in order, that with an unbiased mind and a calm spirit, he might listen to, and observe all the features and bearings of this singular trial, of robbing the sepulchre of the crucified body of Christ. When this young barrister pre-excogitated, that this singular catastrophe being brought into a court of law and inquest, was worthy his serious attention. He was also led, by a regular concatenation of reflection, to further forecast in the excursive view he took over the vast sea of future consequences, that were associated with this trial: to wit—that as there were so many discordant interests at issue, and also so many high and low characters, who were more or less implicated in this daring surreptition, on the silent cemetery of the dead, he in a soliloquy thus reflected: First, a high national clergyman of the Jews, by the name of Caiaphas; secondly, a Roman governor, of considerable notoriety in the reign of Tiberius Caesar; thirdly, a centurion of the Roman army; and fourthly, four quaternions of the royal guards of the royal army.

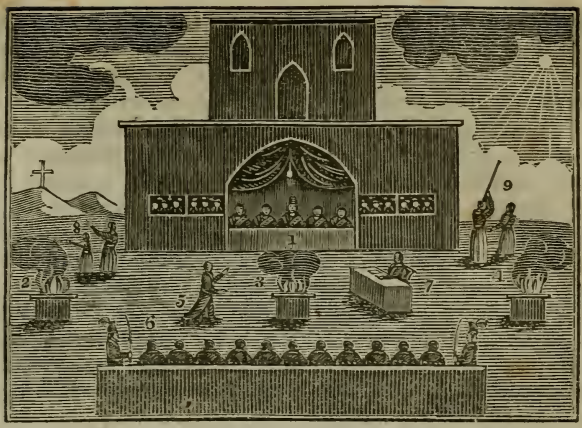
The foregoing persons and characters were both defendants and witnesses in this suit.

When this young lawyer viewed the defendants on the other side—that they were persons of no standing in society; without honour, office, money or interest, in the empire; and without either science or philosophy: to wit—the crucified body of a supposed malefactor, and ten poor fishermen, and one tax gatherer, of the lake or small sea of Galilee. When this young civilian said in a soliloquy, the disparity of character, wisdom, power and influence, in this suit is so great, that I cannot refrain from going to see and hear; so that he was, from an almost involuntary impulse, led to say: Surely, from such multiform appearances, in such a group of multifarious characters, which constitute the pugnacious elements of this singular trial, it certainly must draw forth some very interesting acumen, from these old and learned barristers of Roman law, who shall engage in this cause; for there is certainly a wide field, for all the able advocates, on both the plaintiffs' and the defendants' sides of this suit, to most powerfully display the ingenuity and strength of their arguments; which of course, would certainly become very interesting for a young attorney to hear. And as it is rather of a singular complexion, and one on which the truth or fallacy of a new theology, called by some *the gospel*, is said to be the cardinal point at issue.

These things, with his personal improvement in his new profession, resting on his mind, were the latent cause of bringing this young Roman civilian to this high court of chancery. So when he came to court, he went into the large gallery, among the young Jewish and Deistical ladies and gentlemen; and at times, was very attentive to the young grandees, in the great gallery, in helping them to the best seats. He generally located himself in that part of the gallery, which fronted the judges, and was often seen with a pencil taking notes, and making memorandums of the things he heard, during this mysterious trial.

This singular conduct, of this young stranger, often

caused the judges to give him many a peering look, during the antecedent days of this trial. Nevertheless, this young lawyer judged it to be most prudent on his part, to keep himself from public notice. And as he came to this high court of law and inquest incog. so he kept himself in disguise to this moment: by which prudent means, he remained a calm and private spectator, of all the legal business and acts of this court, so far as it had progressed. But to return:—this young lawyer being on his knees, threw the judges and the whole court into a forensick panick, at seeing this young stranger on his knees, at the base of the altar of mercy! When the chief judge rose, and held out to him the sceptre of mercy, and desired him to rise from off his knees: when the young man presented the judges with his deplomas and other credentials, from the doctors of law under whom he had received and finished his forensick education; and also, from the judges of one of the civil courts, in one of the provinces of the empire, at whose bar he had been admitted to practice. When the judges of this court had read his papers or rather parchments, the chief judge told the young lawyer, as it was late in the day, he should defer his request until the next day; so the court adjourned to meet in the same place the next day.



CHAPTER XXI.

And it came to pass, on the morning of the twenty-first day, that this court met pursuant to adjournment. And when the Deistical and Jewish ladies and gentlemen had arrived, and taken their seats in the great gallery, and the two wise and amiable ladies, Reason

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Figure No. 1. The five judges, listening to the prayer and argument of a young Roman lawyer, in the behalf of the prisoners at the bar, who are about to be condemned for robbing the sepulchre.

Nos. 2, 3, 4. The civick altars of Mercy, Justice and Truth, which the young counsellor refers the court to, during his legal remarks before the judges.

No. 5. The young lawyer, who prays the judges to be permitted to cross examine the Roman guards, on whose testimony alone, this court had convicted the eleven prisoners at the bar, who are called the disciples of Christ.

No. 6. The eleven prisoners chained together in the old criminal's box.

No. 7. The states-attorney, on the side of the kingdom of Infidelity, viewing the weakness of this young upstart in legal argument, [as his honour thought to himself,] in thus undulating the calm sea of court business, in presenting himself at the bar as an advocate for the prisoners.

Nos. 8 and 9. Mr. Gibbon's old friends in the Roman empire, viz. ladies Reason and Philosophy; one in her observatory, and the other at her metaphysick and other abstract sciences; so that all those marvellous things that have any association with immortallity, that passed over the land of Judea, were quite unobserved by these two ladies: "As one in a certain place testifieth: that the natural man receiveth not the things of the spirit of God: for they are foolishness unto him; neither can he know them, because they are spiritually discerned."

and Philosophy, had also driven up in their plain carriage, and alighted and taken their seats,—the judges, and all the other forensick elements, which constituted the legal association of this high court of wisdom and knowledge, arrived, and took their seats; when the eleven prisoners, by the marshal and high sheriff of Rome, and the officers of the state's prison, assisted by four quaternions of Roman guards, brought in the disciples, chained together, and placed them as usual in the old criminal's box; when the young Roman barrister entered the court, richly clothed, in the long robes of his forensick profession, girded about the loins with a sash of the richest needle work, which the young Roman ladies, in consequence of his wisdom, beauty and the gracefulness of his person, had wrought for him, as a singular mark of their intelligence and high consideration; drawn from their view of the coindication they had of this young civilian's future greatness, at the bar of his country. These things the young ladies gathered, from a few precocious traits he manifested in early life. The object the ladies had in view, in presenting their young countryman with this superb sash was, for him to be girded with the same, when he should deliver his maiden plea at the bar of this high court of law and inquest, on the behalf of persecuted innocence,

And it came to pass, after the isles and areas of this court were filled to a state of almost overflowing, that the legal officer of the court, with a commanding intonation of voice, ordered silence! When a dead calm pervaded over all the vocabulary sea of this court, and all the pugnacious elements became as still as death. The chief judge rose and informed the young lawyer, that the court was in readiness to hear what he had to advance, in favour of the prisoners at the bar. When this young civilian very obsequiously and humbly addressed the judges, and the whole court; and stated, that his object was, to be benignly indulged with the singular privilege, to *cross-examine* the royal guards, who had the sole care of the crucified body of Christ, at the time it was stolen or missing out of the sepulchre.

Therefore, may it please your learned honours the judges, with the whole of this enlightened and philosophical court, which is now, by the special mandate of our liege sovereign, Tiberius Caesar, constituted into a court of law and inquest, over the loss of the dead body, of that supposed malefactor, called Christ. I again, please your learned honours the judges, most humbly and devoutly pray and beseech, first your learned honours the judges, with all the other law elements of this high and impartial court of law and inquest, to be indulged this day, to present a few rational remarks at the bar of this court, that may reach the audibility of your learned honours the judges, who at the same time will be graciously pleased to pardon my presuming boldness on this subdolous, and also mysterious occasion: and what, no doubt, makes my invasion on the time and business of this court appear more unpardonable, is my being a perfect stranger to all the forensick gentlemen of this high court of Areopagus. But seeing, that by the profound wisdom and knowledge, and other worthy deeds and legal acts, and most excellent rules and decisions, that by the forensick providence of this court, our nation has for many ages enjoyed, in the most inexplicable cases of civil, military and ecclesiastical litigation, all of which have been decided to the perfect and full satisfaction of all the parties, in the suits that have been antecedently, to this mysterious case, brought by the arm of the law to its bar for legal decision. But, may it please your learned honours, that notwithstanding my foregoing remarks, that I be not further tedious unto your honours and this whole court, I pray, that this court would hear me of its clemency in a few words, by permiting me to express the heart felt pleasure that I experience this day, as well as the most entire satisfaction I enjoy, in informing your learned honours the judges, with this whole court, that although I am young and a stranger at its bar, yet I am an authorized civilian of Roman law, as the diplomas and other authentick credentials from the courts in one of the distant provinces of the empire,

which I handed to your honours last evening, at the bar of this court, do fully set forth.

When the chief judge signified to the young advocate to pause; and the judge desired the court to be silent and as composed as possible, [as this unexpected requisition on its legal proceedings, had somewhat agitated the calm sea of this court,] in order, said the chief judge, that the court may distinctly hear what this young gentleman has to say, on the behalf of the prisoners at the bar, why the just sentence of the law, should not be inflicted on them; or what other remarks he has to make against the legal, just, and impartial proceedings of this court, in the case of the prisoners at the bar, called the disciples of Christ, who now stand convicted, and are in waiting to be condemned to suffer death, for their daring crimes and malevolence, against the doctrines of our gods: so that if their physical existence, in the sea of suffering, had buoyancy sufficient to sustain the onerous and just requisition of the law against them, they ought to suffer death three times.

The foregoing remarks of the chief judge, soon caused a most profound silence to prevail over all the spectators in the court. When the young advocate for the prisoners, thus proceeded: May it most benignly please your learned honours the judges of this court, to indulge me to say, that from the high consideration which my mind entertains, of the high character of this august tribunal, and also for the pre-eminence of all its just and righteous decisions, towards all persons and causes, that, please the court, have antecedently to this trial, been either brought or placed at the bar of this court of impartial law and inquest. Therefore, from the pleasing reflection, that I this day entertain, of its past rectitude, as it were, almost involuntarily leads me to experience the fullest assurance, in my own heart, that this court still entertains an onerous sense of its past fame, with a full determination to stand firm on the old impartial pedestals of Roman justice, truth and mercy, safely shielded within the purlieu of all its legal acts

and decisions; and also, of its own responsibility, to honourably sustain, before all mankind, all the unfaded laurels of its antecedent glory, and the wide spread fame, that has ere this day, gone out into all the world, respecting its profound wisdom and knowledge, of men and things; as well as the impartial justice, of all its legal proceedings.

And now, may it graciously please your learned honours, to further indulge me to speak a few words, at the bar of this court, on the behalf of the prisoners in chains, called by their friends the disciples of Christ. Now, your learned honours cannot be insensible, that this doctrine, called *the gospel,* has greatly spread a spirit of effervescence, [against our gods of silver and gold,] more or less throughout the Roman empire; and this too, may it please your honours, since the reported robbery, of the sepulchre of the dead body of that supposed malefactor, called Christ. Now, please the court, on the mere supposition that this report is legally true, *that these prisoners did steal the cadaverous, deteriorating body of a crucified man, out of his sepulchre,* and then go throughout the world proclaiming the said body to be now a living God! I would first ask your honours, who have had long experience at the bars of our courts, and have some knowledge of the subdolous schemes, and other knavish plans and artful designs of mankind, in order to obtain riches, power, honour or fame—so that, I have no doubt, but your learned honours the judges, have a very extensive knowledge of human nature. But, notwithstanding your plenary share of the knowledge of men and things, I would humbly and obsequiously ask the judges of this court, whether or not your honours could obtain eleven men, blessed with a state of sanity, in all the courts and prisons in the Roman empire, to undertake such an unreasonable scheme, either to get money, power or honour—to go and rob a grave of a crucified body, of some malefactor, and then go through the world, telling the unreasonable tale, that it had come to life again! This, I perceive, is

the stamina of the crime, these prisoners are charged with at the bar of this court.

In the first place, I pray and even beseech your honours the judges, with the whole court, to take a peering look at those down-cast looking prisoners, and then indulge me to ask your honours, if it is possible that these poor dolorous looking Galilean fishermen, of the isolated sea of Galilee, were capable of carrying such a wild subdolous scheme into successful operation! First, may it please your learned honours, suffer me to beseech you to look at their uncouth demeanor; their rustic manners; and the blustrous intonation of their voices; all of which is still made more repulsive to good sense, by their unclassical style: so that these dolorous knaves, (if, indeed, knaves they be,) do not look as if they possessed either the art or power of civil or moral suasion, to cause the world to believe such an idle tale. What, please your learned honours, a most wild, extravagant, and preposterous idea! That these fishmen, of the sea of Galilee, should give up the lucrative business [as has already been, by a learned barrister, stated at the bar of this court,] of fishing, in order to go and fish for the crucified body of a supposed malefactor; and entirely forsake the ready market of old Jerusalem, and travel over the Roman empire, with this cadaverous deteriorating merchandize; endeavouring to sell the same to millions of Greeks and Romans; many of them being both wise and shrewd persons.

Now, may it please your learned honours, the judges of this once high and impartial court—of the charges in the indictment against the eleven prisoners at the bar—the simple conclusion must be, that these down-cast, simple looking prisoners, are in the possesion of some surprising art, and god-like skill, which I perceive this high court of chancery, with all its philosophical wisdom, does not fully understand. And now, may I be so bold, as to ask your learned honours, If it is not a general axiom with the wisest of men, both in church and state, *that all men have their price?* And if it is not at this critical juncture of the trial rather

irrelevant, I would add, that all men have some object in view, when they undertake some unwarrantable scheme, to carry their sombre designs into full effect. I would again ask this all-important question: although I do not admire what is called tautology, either in a speaker or writer:—therefore, I humbly and obsequiously ask your learned honours, the judges of this court, that when any set of knavish and designing men, set out on some dark, clandestine and daring enterprise, are they not, may it please your honours, more or less governed by some motive, or guided by some object, of either power, honour, interest, or fame? Take, please your honours, these exciting or stimulating elements to action away from men, and the once ambient air which gives vitality to action, either in a good or bad sense, becomes a dead sea, and an elementary calm; and man becomes a floating mass upon its lifeless and motionless surface. My conclusion is this, may it please this high court of law and inquest, that if the charges in the indictment, against the prisoners at the bar be true, as were first reported by the watch, and then by Caiaphas, the high priest of the Jews, and by the whole Jewish people, who are scattered abroad on the face of the earth to this day—that if these prisoners did indeed rob the sepulchre of the crucified body of Christ, I would, while I continue to float down on the perennial stream of tautology, ask your very learned honours, What object they could possibly paint, or in any wise portray on the dull telegraph of their net-mending and fish-catching minds, in their hawking the nauseous body of a dead man, [that had been crucified before thousands of living witnesses, on a Roman cross,] throughout the world; or of hiding his nauseous and deteriorating body, in some sly fox's den; and then getting up the most unreasonable and idle tale, (if it is not true,) that they did not steal his crucified body out of the sepulchre. But, that contrary to all the old deteriorating laws of nature, following close in the wake of the deleterious wake of time, on the bodies of men, when once the vital spark of animal life has de-

parted from its sombre tabernacle, and nauseous slaughter-house of flesh and blood, which renders the human subject so exceedingly repulsive to our alfactory nerves; and these sheep-faced followers of their crucified shepherd, should undertake to go and present themselves before the wisdom, knowledge, learning and science of the greek and latin world, in their unclassical and vernacular vocabulary, proclaiming that this said Christ rose from the dead, by some mysterious and supra-mundane agency; that the Jews, and the whole world, were at the time of this supernatural embargo, on the old laws of nature, entirely unacquainted with; that is, please this court, on the supposition, that these prisoners at the bar, did indeed, out of their fishermen skulls, ingeniously and subdolously manufacture this artful and plausible tale, called the gospel; in order, to set up a new theological hierarchy in the world.

I will for the last time embargo your honours' patience, and ask, whether our liege sovereign Tiberius, has got in his empire, another set of artful and ingenious villains, that would gratuitously embark in such a hopeless enterprise, as the charge in the indictment does set forth? that these eleven prisoners at the bar, did actually steal the crucified body of Christ out of the sepulchre? Your honours see, that I have gratuitously taken the freedom of placing these few remarks, on the telegraph of this court's good sense, as a few prefatory outlines to my humble prayer, in the behalf of the prisoners at the bar, who are called the disciples of Christ. Therefore, may it please your learned honours the judges, that since this court has, in its clemency, granted me, although a stranger, the indulgence (which I shall to the end of my days always consider as a special favour, to present myself at the august bar of this high court of chancery, and on the present occasion, constituted into a court of law and inquest over the dead body of Christ. Therefore, suffer me to inform this court, that my youthful sensibility prevents me from keeping the views of my mind concealed any longer: I therefore shall spread them before this court;

as I have already experienced many a painful sensation, in smothering my disgust at the proceedings of this court, during the trial of the prisoners at the bar: to wit—may it please your honours, that the prisoners at the bar, called the disciples of Christ, have not had all that equal and full share of justice shown unto them, in the prosecution of this singular trial, that the other parties, who were more or less implicated in the base robbery of the sepulchre, [if, indeed, that subdolous and sombre catastrophe has any foundation in truth,] have had. Therefore, for a moment, suffer me as the gratuitous advocate for the prisoners at the bar, to freely indulge the elevation of my former views, respecting the legal wisdom and knowledge of this court in general; but especially, that of your learned honours the judges, and gentlemen of the jury: therefore, your honours I humbly presume, might clearly see with half a legal eye, that Caiaphas, who was the national high priest of the Jews; and Pontius Pilate, who was the Roman procurator of Judea, and the city of Jerusalem; and the Centurion, who was an officer of considerable standing and notoriety in the Roman army of our liege sovereign Tiberius: therefore, may it please your honours, to admit the relevancy of my remarks, which are as follows: that this high court of chancery, are fully apprized in the elements of your legal information, and must be entirely satisfied in your minds, that the three foregoing gentlemen, were persons clothed with either ecclesiastical, civil or military power; and two of them, in the most plenary sense of the word; and I presume, the court cannot for a moment doubt, but that they had more or less the command of silver and gold; which of course, put it in their power to command the very best counsel, that the bar of Roman law could produce. And I humbly presume, this court has not lost sight of another cardinal point, in the over-ruling compass; the which, when well charged, points by the yellow magnet, always to the client's interest in courts of law: to wit, that those three gentlemen, were more or less persons of some wisdom, knowledge and science,

in their different professions; which embraced civil and martial law in the persons of Pilate and the Centurion; and of theology in the person of Caiaphas. Therefore, suffer me to make this appeal to your good sense. And though I experience a small degree of diffidence, on account of my youth, and being a stranger at the bar of this court, and at the same time my Roman education has richly imbued my mind with a due reverence for the aged, which I humbly trust does this day guide me, by the leading strings of my early tuition, to pay that diffidence and graceful respect to the onerous atmosphere of years, which I behold on many of the venerable heads, who constitute the bench and bar of this court. Nevertheless, suffer me to make this appeal to your honours the judges, and all the gentlemen of the bar present—that is, that silver and gold, power and science, act like the oil of the olive, on the springs and wheels of some complicated pieces of machinery. The moral of my mechanical simile, is this: and I humbly presume by so doing, I shall not undulate your honours' forensick sensibility too mountainously high, by presenting the same in open court this day: that our clients, who have plenty of the precious article of silver and gold, to oil that wonderful, and at the same time exceedingly simple, in its apparent construction and outward organization, (and as one has both judiciously and pertinently observed, "Therewith bless we God, even the Father; and therewith curse we men, which are made after the similitude of God:") I mean, that little piece of natural machinery, which in our vernacular language we call the tongue. I iterate, that our clients, who have a plenary share of the precious metal to oil our court vocabulary, which will give to us lawyers a wonderful vibration, and a marvellous oscillatory motion: so that, please your learned honours, the judges of this court, either the plaintiff or defendant, as the case may happen, who has an abundance of gold dust to apply to our forensick opticks, will sometimes, when the telescope of interest is elevated to our legal vision, cause us to see

both plaintiff and defendant, either guilty or innocent, as the legal atmosphere has been more or less surcharged with the onerous article of gold. And if it be *neap-tide* with the defendant in the *yellow element*, then the pale article of silver must be embargoed, as a commutation for the delinquency of the yellow gold, to remunerate us for our labour of love and kindness in our client's case. Then, I say, please your honours, we very justly expect, that the mathematical dimensions of the silver will be enlarged ; so that, we keep in view our court adage, "that an honest man is the noblest work of God:" which, in many of our lower courts of common law, our forensick weakness at times is such, that legal light experiences a momentary obscuration, of the moral sun of truth and justice; especially, when the gold dust flies in every direction in our courts, and is apt to settle on our legal glasses, when we look either at the interest or guilt of our client's person. So that this yellow dust, will cause us to see either a plaintiff, defendant, or prisoner's guilt—when in *our conscience*, law and equity, we are sensible they are innocent. And I may reverse the case—for I wish to be honest before the bar of this court:—How often is it to be seen, in our petty courts of civil law, that the yellow dust blinds our minds, warps our judgments, and let me add, palsies with a sleepy opiate our consciences—so that we can defend the guilty, and plead against the innocent—and as much as in us lieth, help to bring about the condemnation of the guiltless.

These things, my forensick friends, brethren and fathers, ought not so to be; which I am sorry to say, I have often seen to be the case, in many of our lower courts of judicature. But, may it please your learned honours the judges, and the gentlemen of the jury, I therefore humbly inform this court, that the foregoing remarks I have made, are only designed to be general; and where the shoe does not fit, no gentleman at this bar will bruise his corns, by putting my impugning shoe on his tender and delicate feet. Therefore, I pray

your honours the judges, with this whole court, not to impugn my motives, from the foregoing hints, which I have this day thrown out in the audibility of your learned honours the judges. But as a matter of course, may it please your honours, I am led to look for more purity of acts and motives, in the legal practice and decision of this highly famed court. And I can assure your honours, that I experience no latent desire on my part, at this time, to throw out any uncharitable reflections at the bar of this court, respecting its antecedent proceedings; neither do I wish, irreverently to impugn the wisdom of its legal acts; nor is it my design, this day, to place any gentleman at the bar of this court, on an innuendo's rack, in order to let fly my arrows of sarcastical and fastidious ingenuity at him, with a view to torture his forensick sensibilities.

But with respect to the legal decisions of this court, toward the other parties in this trial, which your learned honours the judges, in full unison of judgment, with the forensick wisdom and knowledge of all the other law elements of this profound and august court of law and inquest, who have so very honourably cleared the foregoing gentlemen—to wit: Caiaphas, Pilate and the Centurion; all being, both in point of law and fact, entirely innocent of the sad loss; which is, I perceive, the phraseology employed by your honours when speaking on that ever to be lamented catastrophe, the elopement of the crucified body of Christ out of the sepulchre.

And may it please your learned honours the judges, with the gentlemen of the jury, will this court be so kind as to indulge me to draw this plain and simple conclusion—to wit: that since your honours the judges, in unison with the other law elements of this court, have so graciously indulged Caiaphas, Pilate, and the Centurion, with a full opportunity of obtaining and employing the most able and learned counsel, which the bar of our country doth so amply afford; therefore, my inference, please the court, would be this; will it not leave in the eye of an impartial world, and also in

the view of all future generations, at least an oblique impression on their minds, that in this all-important trial of the prisoners at the bar, for robbing the sepulchre of the crucified body of Christ, the prisoners have not been fairly dealt by. So that, please your honours, when men of good sense, having a sane mind, and at the same time possessing a small share of legal discernment, shall in ages to come, canvass over and dispassionately view, and calmly take an excursive survey of all the proceedings of this court, on this interesting trial, and view the large share of legal indulgence, that this court has shown towards the three rich, honourable and influential parties, in this singular trial, who through the ascendency, which their elevated stations in office, their riches, with the civil, military and ecclesiastical powers, which were associated with their functions, under the Roman government: I say, please your honours, will not persons of discernment say, that Caiaphas, Pilate and the Centurion, had every possible advantage over the prisoners at the bar, which was within the range of mental, scientific, ecclesiastical, civil and military wisdom and knowledge, and all other capabilities, that untrammelled power and authority could possibly give to any order of men, as defendants of their own words and acts, on one side of a suit or trial at law. And I have no kind of hesitancy in believing, that your honours will gratuitously grant us, were the case with Caiaphas, Pilate and the Centurion. Well then, by your honours' leave, I'll give this court a small synopsis, or if you please, a statistical relation of the other side of the case, now pending at the bar of this court. These prisoners, who are chained fast together in the old criminal's box, who, please your learned honours, (I will gratuitously answer on the side of this court,) are a set of plebeian, money-less wretches, made up of a tax-gatherer, and ten fishermen, as I have once stated, of the small lake or little sea of Galilee, and are now in the most forlorn condition—entirely destitute of wisdom, knowledge, science, power, honour and office, under our sovereign; without friends,

in either church or state; and in a word, they are all entirely destitute of the yellow, and pale elements, and other influential capabilities, which the good sense of your learned honours well know, is so admirably calculated to give a propelling principle, and successful agency to a barrister's tongue, so as to be employed in these eleven prisoners' behalf. Yes, please your learned honours, it is a most notorious fact, that these eleven prisoners at the bar, called the disciples of Christ, had not in this court, during their trial, to their knowledge, a solitary friend—nor power, nor riches, nor science at their command; neither, please your honours, had they ecclesiastical, civil or military influence on their side. Therefore, this small synopsis, or rather statistical statement, I have given the court, I presume the notes which your honours the judges, with the states-attorney and other forensick gentlemen of this court, have taken, of all that has been presented for and against the prisoners at the bar, will go fully, I shall gratuitously take it for granted, to justify my statement of their case, and the outward condition of the prisoners at the bar. But, that I be not further tedious with my remarks, on the antecedent prosecution of this trial, now pending at the bar of this court, I would just say, please your honours, my conscience following close in the wake, of what I experience to be my duty to these poor hopeless, pennyless and friendless prisoners at the bar, onerously propels me, to somewhat impugn the proceedings of this court, in condemning the prisoners at the bar, from the mere outward gloss, that your honours the judges and jury, have given to the guards' evidence: and that this heretofore wise and profound court, and intelligent, and heretofore impartial jury, who have merely glanced at the merits of the witnesses' testimony, say that from a very superficial investigation of the volatile elements of which their evidence was composed, the jury have brought in their verdict to this court of the guilt of the prisoners; and from which superficial verdict of the jury, I perceive your honours'

minds are prepared to flow into the condign wake of the jury, and pass the sentence of death upon them.

And now, may it please your learned honours the judges of this trial, with the jury, I humbly pray and most devoutly beseech you, as the highest court of the empire, to pause for a few moments, and stop the rumbling wheels of the iron chariot of death, before it reaches the verge of a most tremendous law cataract, and the rushing current suddenly precipitate the character and glory of this court, into the constuperating vortex of legal disease; and this far-famed court be overwhelmed in disgrace forever. And it perhaps may be the case, please your learned honours, the judges of this high court of chancery, through the want of clearness in your legal vision, or perspicuity, in your reasoning on the testimony, on which you have formed your opinion and judgment of the prisoners' guilt—or whatever other physical or mental cause has, during the trial of the prisoners at the bar, located itself on your persons, which please your honours, I charitably hope may be the case, has undesignedly led you to become the unfelicitous agents, of disrobing this high-famed court of Areopagus, or on this special occasion, the high court of law and inquest, over the dead body of Christ, of all its antecedent glory. Therefore, I once more exclaim in the audibility of this court, stop the rumbling wheels of the chariot of death, by commanding its pale, its cadaverous charioteer, to rein up his pale steeds, and command the postillion to suddenly turn the fore-horses round, from the awful precipice, and the gapping gulf of interminable disgrace and ruin below.

A NOTE BY THE STENOGRAPHER.

Wilful and ungodly sinner, hear what this young lawyer says to the judges and court of Areopagus, but especially to the Jews and Deists! Stop the wheels of the iron-bound chariot, of the hardness and unbelief of your hearts, and *rein-up* the fiery steeds of your sinful lusts, and call out to the *postillion of mercy*, to suddenly turn the *fore-horses* in the

And now, may it please your learned honours the judges, with this whole court, my devout prayer to the gods of the empire, who are said to always preside over the civick altars of justice, truth and mercy is, that they will, by their united wisdom, power and influence, on your honours, and the whole mind of this court, even at "the eleventh hour," in this most critical stage of the trial, most graciously and benignly grant you, all that legal wisdom and knowledge, which the onerous nature of the subject and case, demands at your serious responsibility.

And I now obsequiously and humbly pray this whole court, to be indulged to place before its solemn bar, my plenary and most cordial approbation, of all its legal proceedings, in the examination and acquital of their honours Caiaphas, Pilate and the Centurion. The court will indulge me to state to their honours the judges, in a few words, the altitude of the heart-felt satisfaction, which I experienced, at the just and impartial proceedings of this court, towards those three gentlemen last named; which has made an indelible, and I humbly trust, a lasting impression, on my mind; which the ravages of time will never be able to eradicate. Yes, may it please your learned honours the judges, I do experience, while standing in the presence of your honours, on whose venerable heads, as I have once said, I see the silver locks, that have been bleached by the onerous atmosphere of past years. Then suffer me to inform you, that in viewing the rectitude of this court, in the three cases already alluded to—indulge me to say, that I do experience, that the element of my vernacular tongue, and the poverty of the Roman language, is too inadequate to fully describe what I now experience; which for the passing moment, causes me to desire the aid of some supra-mundane language,

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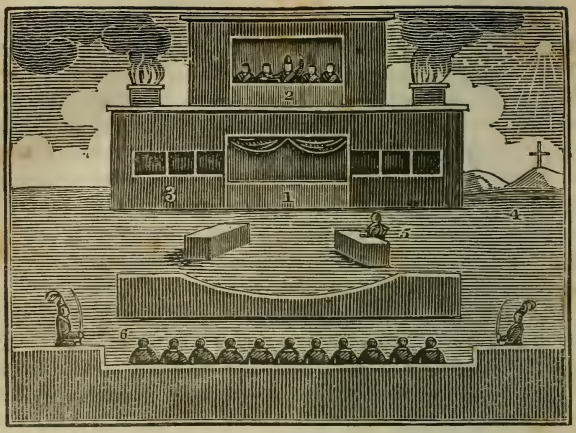
chariot of your transgression, before you reach the awful and tremendous verge of interminable ruin, and are suddenly precipitated into the vortex of the high displeasure, and the wrath of Almighty God forever.

or the vocabulary we are led to believe the holy gods employ, to communicate their category [that is, ideas] to each other: I say, please your learned honours, the poverty of my language has, as it were, laid a kind of iron-bound embargo, or rather a sanitary quarantine, on the softer and finer emotions of my heart. Therefore I once more unfeignedly, and most devoutly pray your learned honours, the judges of this high court of law and inquest, to graciously indulge me with a continuance of those perennial waters of legal justice and mercy, so that I may ever enjoy those indescribable sensations of mind, while this court shall continue to display its unfurled banners over the ancient altars of our country—and let a share of the sacred elements of justice, truth and mercy, be impartially shown towards the eleven prisoners at the bar of this court, who are called the disciples of Christ.

And that I be not further tedious, I shall now make my dernier request, and present my valedictory prayer to this court, that it will indulge me, with the legal privilege, to cross-examine the watch, who stood guard over the sepulchre, on the night the crucified body of Christ was said to be taken out of the same. I have now done, please your honours the judges. When the young lawyer sat down and said no more.

The young lawyer having taken his seat in a chair, before the bar of the court: when it came to pass, that this sudden and very unexpected prayer from this young, but noble hearted civilian, threw the whole court into a serious dilemma; when the chief judge rose and informed the court, that the judges would have to retire to a private room in the court, for a few hours; and as it was the sixth-hour of the day, the officers and spectators had full liberty to leave the court, in order, if they felt so inclined, to refresh themselves. When the court was soon vacated, and the judges went into the upper chamber. (See No. 2 on the plate,) where their learned honours had much deep reasoning with each other, on what would be the most prudent measure to pursue, and the wisest steps to be adopted, in order,



like wise men, to meet the emergency of this nebulous and very mysterious concatenation, which the inexplicable providence of the gods has permitted to perplex and embarrass their proceedings: when the legal fever of their heads would rise to such an acme, that the ordinary movements of the rational machinery of their

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No. 1. The bench of this court is vacated by the five judges, in order to deliberate, what answer to give to the prayer of the young lawyer.

No. 2. The upper chamber of the court, where the five judges retire, to consult together on this unforeseen procrastination of the trial.

No. 3. The Jewish and Deistical gentlemen and ladies, leave the great gallery, and go to refresh themselves, during the vacation of court business.

No. 4. The ladies Reason and Philosophy, retire also, with a small depreciation in the bloom of their rosy countenances, and rather a sombre cast in their once scintillating and rolling eyes.

No. 5. The young lawyer in his chair, writing his notes, and making his memorandums.

No. 6. The poor prisoners in durance in the old criminal's box, without even bread or water. But God was with them, and was in this marvellous concatenation of his providence, about to lose their fetters and break their chains asunder.

And now suffer the christian sailor to exclaim, Glory to God the Father! God the Son, and God the Holy Ghost! for ever and ever men.

minds, would every now and then increase its velocity; and their tongues would very often leave the line of demarcation, which logic and sound legal argument have laid down, as a helm and polar star to guide a civilian in times of danger. So that the spasms of this forensick fever, caused their minds and tongues to fall off into some interlocutory, and at times incongruous vocabulary with each other, till their ideas became rapsodous and wild: then recovering themselves, the judges would rationally and reciprocally interchange their legal views and opinions, on the best measures of forensick prudence to be pursued, in order to preserve the ancient honour and glory of this court, that had been so long famed throughout the world for its undeviating principles in law and equity. So that this unexpected interference in this trial of the disciples, for their (supposed) robbery of the sepulchre, of the crucified body of Christ, by this young civilian, went like a powerful shock of electricity, throughout the whole court: and to use a marine figure, it was like the sails of a ship, that were suddenly struck with a head squall of wind, when it throws the sails back on the mast; and the effect produced is, that it gives to the vessel, what mariners call *stern-way:* just so in a legal and moral sense, this sudden breeze from the prayer of this young civilian, which had a similar effect on this court, as it threw all the wisdom and legal knowledge of the five judges, back on the forensick mast of their minds; so that for a short season, all was confusion aloft, in the legal sails and running rigging of the judges' minds: all was uproar and perplexity, at this unexpected interference of this young lawyer—which gave an unprecedented crisis to the trial. But as good fortune would have it, this sudden legal squall soon passed away: and when the flying sails of the judges' minds had been taken in, and the running rigging of their understanding all *rove* in their proper blocks, and *belaid to the pins and kleets* of legal prudence, on deck; and the forensick ship once more *righted;* so that the judges' minds became in a state of sanity—it came to

pass, that after the five judges had run out several fathoms of desultorious law arguments, on the serious effects which this unexpected embargo, or rather levy, that this youth had laid on the illegal proceedings of the court, in his so suddenly arresting the condign sentence of the law, against the prisoners at the bar: that they saw that the crisis demanded decision, energy and activity on their part, in order to fully sustain the legal character of this high court of chancery. They also saw it was imperiously necessary, that some healing balm, soothing specific, and law restorative, in some way or other, and that too, by the best skill, of the most experienced law physicians, should be immediately applied; so as to heal the wounds, and cover the illegal sores on the body of this court. When it soon came to pass, that the minds of the five judges came to this wise point, on the law compass, to wit; that should this court entirely pass over, or reject the humble and philanthropic prayer of this young forensick gentleman, in the behalf of the eleven prisoners at the bar, then we may augur in that case, that the whole world of common sense, would be fully justified hereafter, in viewing this court of law and inquest, who have instituted this trial, in search of what has become of the body of Christ, after it was crucified, have acted with the most strange and unprecedented and unjustifiable partiality, on the side of the Roman guards, [or, in undisguised phraseology, on the part of the Jews and Deists, against the truth of the gospel of the Son of God:] against the eleven prisoners, at the bar of this court, called the disciples of Christ: who, said, the chief judge to his four learned associates and coadjutors on this trial, we all well know, are the only positive [if the nature of the case will justify the assertion,] and substantial witnesses, against the prisoners robbing the sepulchre of the crucified body of Christ. And as the chief judge's mind became more calm and sane, he said, I have no doubt in my mind, nor do I experience the least degree of hesitancy, to communicate the same to you in confidence, while we are in this private hall of

legal deliberation, that you all clearly see with myself, that this is the only converging point, on which the whole colossean superstructure of the gospel rests. Yes, my learned friends, we clearly perceive, that after all the endless disputations among men, whether they are Jews, Deists, Turks, Heathen, or Christians, the pugnacious controversy, by the mathematical rules and simple principles of common sense, is suspended on this point of the argument; that is, if Christ went out of the sepulchre, after he was crucified and his body savagely butchered to death on a Roman cross—and he, by some supernatural or divine power, which was latent in himself, rose from the dead, it then requires neither the strength of the prostrating arguments of a Grecian orator, nor the harmonious suavity and persuasive eloquence of a noted latin orator, to prove either the truth of the gospel, or the distressing [to them who belong to the philosophical and scoffing schools,] doctrine of the soul's immortality. So that we this day clearly see, that if this young civilian should be successful, in proving the innocency of the eleven prisoners at the bar, there will need no other argument to prove the truth of the christian religion, far above the claims of any system of mythology or theology, in the whole world.

When the chief judge proceeded thus, by continuing his forensick parable to his four associate judges, and said: My legal friends, I experience in my mind a desire, which causes a reaction on my conscience, so that to be honest to my own heart, for once then, the philosophical desire of my mind is this: that I could at this moment most devoutly pray to our national gods, that in their wisdom and benign goodness towards us, when we were in the plenary possession of the full cup of all mundane bliss, that they had never suffered that troublesome and mysterious being called Christ, with his alarming and soul-distressing doctrine of the soul's immortality and mankind's personal accountability to him, for their words and actions—whether they be good or bad: Yes, my friends, I most ardently wish, and could

devoutly pray, that those amiable ladies, Reason and Philosophy, had sent down their heated thunder-bolts, and red lightning, with their roaring artillery issuing fire and smoke, and pouring forth the double-headed shot of their anathema maranatha, accompanied with the furious blasts and prostrating whirl-winds, from those dense and sombre clouds, which are at times seen in rather an angry mood, rolling themselves under the flying chariots of Reason and Philosophy—when the two amiable ladies took their winter tour, from the icy regions of this mundane state, up to the aerial regions, where carnal joys and tangible pleasures, constitute the ambient air of that buoyant atmosphere. Yes, my learned coadjutors in this troublesome and perplexing suit, I could heartily have wished, that the wise ladies' vituperating breath, and the more alarming intonations of their imperative voice, had ordered this young theologian off, to some inter-mundane location, where tangible and intelligent beings have no resting place; and then this *conscience-troubling* character, might have been safely transported, and firmly fixed, from coming to disturb our courts of civil law, and agitating the calm elements of jurisprudence, and other municipal ventilations of justice, in our towns and cities; by laying his conscience-alarming embargo on all our physical passions, and mundane joys, or in any other way of spreading a spirit of effervescence throughout the empire; so very repulsive to the reason of civilians, and the deep philosophy of the human mind; as you, my forensick brethren, see is the unfelicitous case with us, by these prisoners being suffered to run at large through the Roman empire, greatly undulating the fears of the plebeian orders of society, about *an hereafter*.

And it came to pass, that the learned judges having spent about two hours in their legal disquisition between themselves, on this (to them,) very unexpected crisis, of this trial, that they became all harmonious in their views, and unanimous in their legal opinion, as to the best scheme or plan, for them and the

court to pursue; which would be, to grant the prayer of this young civilian.

And it came to pass after this decision in the minds of the five judges, that the chief judge for a few moments, further continued his forensick parable—and raising a little the intonation of his legal voice, above its ordinary key, he thus said, or rather addressed his associate judges: Your learned honours, I make no doubt, clearly see with me, that this wary youngster has caught us old civilians, in the purlieu of his forensick guile, by his insidious net: the ingenious meshes thereof, he has made, I perceive, of the thread and twine of his vaunting Roman justice and impartiality. The ostentatious philanthropy and voluntary humility, by which this insidious youth has caught us old birds, who have been so long roosting on the civick altars of our country, with his moral and philanthropic chaff, by which your learned honours may see, with half the vision of a Roman civilian, that he has both literally and legally, as it were, transfixed us to the civick altars of truth, justice and mercy. So that if the court refuses to grant his prayer, then the high fame and universal credit of this court of chancery, will be, in consequence of our refusal, universally depreciated in the broad eye of the world. And your learned honours who act with me on this mysterious trial, will no doubt experience it to be our imperative duty, in order to get through the meshes of his insidious net, in the best way we can—and the course he has left us to steer, while sailing through the legal sea, which this youngster has so ingeniously decoyed us into, by the rushing of the perennial waters—therefore, in order to keep our court from foundering its fame and antecedent glory, on either the sunken rocks, sand bars, and chevaux-de-frise, that this wary civilian has placed in the channel of our legal waters, it remains our duty, from the imperious law of sheer necessity, as our dernier effort, to save the character of this court, to grant this young lawyer his prayer, by letting him cross-examine the

guards, To this prudent and wise conclusion, all his associate judges did cordially agree.

The report of the Judges, to the court of Areopagus, on the prayer of the young lawyer.

And it came to pass, that by the ninth-hour, the ladies and gentlemen, both of the Jewish and Deistical schools, had returned into court, with ladies Reason and Philosophy, with all the plebeian spectators. When the officer of the court called silence; and in a few minutes the judges presented themselves at the bar of the court; when the chief judge rose, and made the following short communication: May it please this high court of law and inquest, over the loss of the crucified body of Christ, that in order to make it manifest to the whole world of mankind, that this high court of chancery, does this day experience the most ardent desire to retain all its former character, of important equity and legal justice, to all orders and classes of men; and likewise, to fully sustain the altitude of all the legal and wise decisions, which have, like the helm and polar star to the mariner, antecedent to this trial, marked the course, and guided the acts and legal decisions, in all cases of litigation and crime, that heretofore have been brought by the arm of the law, and the agency of its officers, to the bar of this court; even to such a degree of impartiality, that the most obscure persons in society, may experience that an equal share of justice, is both shown and fully administered to them—as well as the wise, powerful, rich and influential orders of Roman citizens. Therefore, I inform this court, this afternoon, that from this calm and dispassionate view, which I and my learned coadjutors, the four judges, who are associated with me on this mysterious trial, which has taken this sudden and unexpected turn, and also procrastinated the regular, and what we in our associated law knowledge, conceived to be the legal proceedings of this court, in the trial of the eleven prisoners at the bar, charged with the horrid and seditious crime of

stealing the crucified body of Christ out of the sepulchre. Therefore, from a deep conviction of our minds; that although elevated on the bench of civil, martial, and even ecclesiastical law, to be the judges of the words and acts of our fellow men—yet, please this wise and intelligent court, we are not so highly elevated above our fellow men, as to be entirely insensible, that our forensick judgment is, at times, a little out of the way, and have a few grains of imperfection, in our view of a malefactor's guilt: for we have not the omniscience of the holy ones, to see at all times into the hearts of witnesses—who testify against the guilt of a prisoner, which the arm of the law presents to the bar of our courts for adjudication. Therefore, we inform the court, that we this day bow in the most obsequious homage, to the civick altars of impartial justice, to all men; and therefore do recommend to this court, to indulge the ardent desires, and grant the humble prayer of this young stranger; who, according to the credentials he has brought with him, and presented last evening at the bar of this court, as a full credited civilian of Roman law—therefore, I move the court, that his request to this high court of law and inquest, be forthwith fully complied with; and that he shall have the legal privilege to *cross-examine* the guard who stood watch over the crucified body of Christ, on that same night it was lost out of the sepulchre. And I further move, that the most free use of all the legal privileges, forensick capabilities, and law apparatus of this court, may be placed at his full command: in order, if the young gentleman has within the purlieu of his youthful wisdom and knowledge, that singular sagacity to rectify and ventilate the foul air, and purify the muddy waters, which the obreptitious ravages of time have introduced into the once pure elements of this court—we, as a court in that case, shall be under an infinite obligation to this young civilian, for his maiden plea at this profound bar. For we, who have been the senior judges of this court for many years, experience that Roman nobleness of soul, which would give to the

gentleman plenty of forensick sea-room, to sail his argumentative ship in, with flying colours—with his *royals* and *sky-capers* and *studding-sails* set under a full ratiocinating breeze; in order that this court may have a full display of his legal skill, and a clear view of the whole arcanum of his legal wisdom and knowledge—flying off in every direction, as the luminous scintillations of his youthful understanding before this ancient bar.

And it came to pass, that this wise decision from the five judges on the bench, caused the countenances of the poor plebeian spectators, to flush with a slight radiance of joy; but the judges' declaration rather produced an unfelicitous re-action on the gentlemen and ladies of patrician blood and birth; especially, those who were of Jewish and Deistical education: and not only so, but the opinions of the judges made a visible impression on Reason and Philosophy, who were seen at intervals, if we might judge from the index of their pale countenances, as the once rosy bloom thereof would suddenly give place to the almost cadaverous shades of a dying person lying in state, in the drawing

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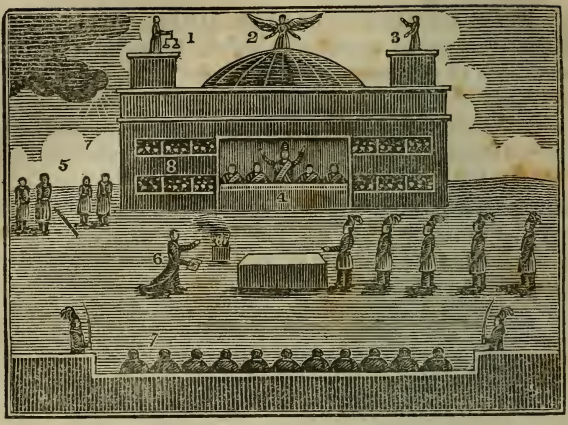
A thought by the amanuensis of the report of this trial. The suddenness and impetuosity of the judges' sensibilities, agitated by the flowing and ebbing blast of hope and fear, rising at times like a whirlwind, from the surcharged cloud of their passions, which appeared like a water-spout ready to burst; which would sweep in its momentary fury, all the antecedent glory from this highly famed court of Areopagus; and causing in its deleterious wake, ruin and wide spread devastation all around, on all its illustrious deeds of ancient date. Therefore, ungodly sinner, the foregoing is but a very faint idea of the chagrin, agitation, and wild uproar of the minds and passions of both Jews and Deists, should this trial prove, that Christ indeed rose from the dead. Then wo, wo, to all the scoffers at Christ and his gospel! Therefore, my scoffing shipmates, keep *a bright look-out;* if so be that Christ did rise from the dead, your eternal ruin is, in itself inevitable, except you repent!

room of the king of terrors; and at the same time, exhibiting a strong symmetry of features in the finer lineaments of their countenances, to their great grand sire Doctor Cain. When the chief judge had communicated the views of himself and his coadjutors in this trial to the court, he sat down for a few moments.

When the chief judge rose and informed the court, that in consequence of this sudden and very unexpected crisis, in the trial of the prisoners at the bar, called the disciples of Christ, the court stood adjourned to meet in this place the next morning.



CHAPTER XXII.

The twenty-second day of the trial, of the robbery of the sepulchre of the crucified body of Christ.

And it came to pass, that this grand court of law and inquest, met at rather an early hour of the twenty-second day; and after the usual formalities of the court were all gone through, and a solemn silence pervaded the same, his learned honour, the chief judge, rose and informed the court, that he had with the counsel and

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Figure No. 1. Justice with a sword in one hand, and his scales in the other, weighing the guards' evidence.

No. 2. Mercy pleading the cause of innocence.

No. 3. Truth brings the false witness of the guards to light, when they are cross-examined.

No. 4. The chief judge delivering the cause into the hands of this young lawyer.

No. 5. Carnal Reason no longer points the finger of scorn at Christ and his cross; and vain Philosophy has laid down her telescope, in consequence of a lowering cloud almost obscurating the Sun in the empyrean of the age of Reason.

No. 6. The young lawyer cross-examining the guards.

No. 7. The eleven disciples in the old criminal's box.

No. 8. The Jewish and Deistical gentlemen and ladies, in the great gallery, rather in a solemn mood, in consequence of the court's granting the young lawyer the privilege to cross-examine the Roman guards.

advice of their learned honours, with whom he had the most inexpressible pleasure co-ordinately to co-operate, in this very alarming crisis of this mysterious cause, which is now pending at the bar. My object in rising, is to give legal notice to all the parties and counsellors present, that belong to or have any share of interest in the case now pending at the bar, that I do this morning officially publish from this bar, that I shall immediately place this court, with all its facilities and capabilities, with the legal and obsequious attendance of its officers, books and other papers and records, into the hand of the young barrister, who is in waiting before the bar: who, may it please this high court of chancery, appears to have caught his brother's mantle, like the fable I have read of in some of the old books of an ancient sage—or what we in Roman mythology would call a magician flying in a chariot of fire unto the empyrean regions, where the holy ones are said to have their abode; and as he triumphantly rose, he let fall his auguring robe to this mundane state, when his freed-man took it up, and became almost as great a magician as his old master. Just so with our young civilian; for he really appears to have seized the forensick garment, and caught the fire, and philanthropic zeal of his elder brother, who this court may well remember, at the commencement of this mysterious trial, gave his argumentative labour of love, without money or price, to plead and advocate the almost hopeless cause of the deceased person, (of that mysterious being) who is called Christ. Therefore, since our young friend has so ardently elicited to be permitted by this court, clothed in the falling mantle of his elder brother, and fired with his youthful zeal for the cause and interest of the eleven malefactors before the bar, I fondly hope also, from the coindication which the young ladies of his native province saw of his future greatness, when they made him a donative of the fine sash, wherewith he is now girted before the bar; and the court is no doubt sensible, that even we aged judges and civilians, have still at times a predilection to pay some deference

to the wisdom and opinions of the ladies; so that their forecasting views may be felicitously associated with our anxious desires, of beholding those early signs by his maiden plea, at the bar of this court, ripening into summer fruit, in order that he may attain the full altitude of legal success, which his elder brother had in clearing the character of the crucified body of Christ; so that he may obtain for the prisoners at the bar, an honourable discharge, if in law and fact they are innocent of robbing the sepulchre of the crucified body of Christ, in order, that this high court of law and inquest may experience a superior degree of pleasure, in plucking a few of his prodromas or early ripe figs, from off his forensick fig-tree, which we fondly hope he will place in a golden casket, in full view of the whole court.

And now, please the court, having discharged this pleasing part of my official duty, I shall, with the most plenary altitude of legal pleasure, as I stand before the altars and Magna Charta of my country, and sovereign Tiberius, resign this court into the hands of our young civilian, to proceed in his own way to cross-examine the Roman guards, and justify, as I before said, the prisoners at the bar, if they are innocent: when the judge sat down and said no more.

[The young barrister returns his high consideration to his learned honour the chief judge, for his court politeness.]

And it came to pass, after his honour the chief judge had resumed his seat on the bench, that the young advocate for the prisoners at the bar, rose [and with his flowing sash, sparkling with the gems of the east, with which the young ladies of his country had richly adorned it,] and made a very polite inclination of his person to the judges and the whole court, for its legal indulgence towards him; and also, for its act of lenity towards the prisoners at the bar—and said, that he should now most devoutly pray to the great ruler of the empyrean regions, who presides over the altars of justice, truth and mercy, that he might benignly and graciously enable him, to fulfill those precocious signs the ladies

saw of his future success, at the bar of his country; which the keen opticks of his venerable father, has converged on; and in his wisdom and knowledge of the stamina of the law, had the condescending goodness to notice. And my admiration is the more excited, at the judge's philanthropic grace toward me, when I reflect on my inexperience, for the want of practice at the bars of our courts; nevertheless, may it please your learned honours, I do experience a humble and distant hope, that before this trial shall come to its final issue, that his learned honour the chief judge, shall have his alfactory nerves pleased, with the odorous perfume from the violet of our maiden plea; and that the delicate palate of the judge's refined sensibility, shall be satisfied to a degree of satiety, in his obsequiously stretching forth his hand, in the felicitous imitation of a certain lady, in the drawing-room of a mundane paradise, and plucking our summer fruit, or please your learned honours, a few of those prodromas, from off our young fig-tree.

And it came to pass, that after this small display of legal civility, between the chief judge and the lawyer, on his maiden plea, were gone through, that this young counsellor, having previously taken from the high sheriff's office a *mandamus* fram the emperor's bench, (or what, in our courts, is called *a writ of caption*, or *bench warrant*,) for the Roman guards: when the marshal brought them into court, headed by the centurion, who had the charge of the temple. When this young advocate rose with a paper in his hand, containing the names of four quaternions—that is, sixteen Roman guards, who stood watch at the sepulchre, on the very night it was reported to have been robbed—or this very singular and strange surreption had been made, on the silent repose of the dead, by the prisoners at the bar. This young counsellor then called the guards, by the proper officer of the court, each man by his proper name; [and if the stenographer were near enough, and his vision did not wonderfully deceive him, he read the appellative thus: they are all false witness-

es,] one by one, up to the bar; and then had them all affirmed, in the presence of the whole court.

The form of the affirmation which this counsellor administered to the royal guards.

Sir, you are a Roman soldier by profession, and did, in your individuate character, constitute one of the watch, who were, by the orders of Pontius Pilate, the Roman governor of Judea and Jerusalem, in conjunction with Caiaphas the high priest of the Jews, obtained from the centurion, who had the charge of the temple, who by the authority and military agency of the centurion, did truly constitute one of the sentries at the sepulchre, after the crucified body of Christ had been taken down from the cross, by the special order of Pilate—presented to your officer, and was faithfully and truly conveyed to the garden, and placed in a new sepulchre, which had been but very recently excavated out of a rock: and that you saw his body lie in the aforesaid described sepulchre, with the five wounds he had received on the cross, on the day he was crucified. And, sir, you did receive the strictest and most imperative charge to watch, guard, and safely keep secure, the aforesaid crucified body, in his sepulchre, until the third day had passed over his lifeless and deteriorating remains. To which form of words the guards, each one for himself, answered the young attorney in the affirmative—that they were the very identical persons.

Therefore you do all collectively, and each one of you in particular, say, that these prisoners, who are now before the bar of this court, chained in the criminal's box, are the very persons that came by night, and stole the very self same body of Christ, that you saw crucified on a Roman cross, out of the sepulchre, while you sixteen Roman guards, were all at one and the same time fast asleep.

And it came to pass, that when this solemn affirmation had been, by the young lawyer, administered to the whole of the guards, that he said to the watch,

that's all very good, and I thank you, citizens of the guards, for the minuteness and the particularization of all your replies to my legal interrogations. And now, citizens guards, you do all personally and collectively, most truly and solemnly declare and affirm, before the solemn bar of this court, in the presence of our judges, and the law agents that this day doth form and constitute all the legal and lawful authorities, of this high court of law and inquest, over the loss of the body of Christ out of the sepulchre; and also, as in the presence of the gods of the Roman nation and army, that the solemn testimony and witness that you have this day given in at the bar of this court, is the truth, the whole truth, and nothing but the truth: Amen—so may the gods of our national mythology help us.

The foregoing form of affirmation being duly administered by the young civilian, through the legal officer of the court, to the whole of the sixteen guards, they were, by the young attorney, all desired to sit down, till they should be further called for.

[Here followeth the *cross-examination* of the royal guards, or the emersion of Christ, the bright and morning star and Sun of righteousness, from under the dense and dark clouds of carnal Reason and vain Philosophy, and *Jewish unbelief*.]

And it came to pass, after the young lawyer had taken his notes of the soldiers' evidence, that he commenced the cross-examination of the guards' testimony, by putting the following queries to them: Pray, citizens of the watch, be so kind as to inform their learned honours the judges, with the gentlemen of the jury, and also for the information and satisfaction of all the spectators in court, but especially the gentlemen and ladies of Jewish education, in the great gallery; and also for the entire satisfaction of the amiable ladies Reason and Philosophy, in the small gallery, on the right of this court; to wit—Whether you, as soldiers, had been overcharged with duty, previous to your being placed on guard by the Roman officer, over the sepulchre, that contained the crucified body of Christ,

on the evening before the robbery of the same? The reason, Roman soldiers, why I ask you these *rife* questions, is, because I wish to ascertain, for the entire satisfaction of this court, whether any one of you, or all of you, had recently encountered more than an ordinary share of labour, in your profession of arms: such, for instance, as the turmoil of long and forced marches, or the more fatiguing labour in the field of battle; either pursuing your enemies, or else perhaps, by being overcharged with superior numbers, by your foes, you were under the imperious necessity of flying before them: or whether, citizens of the guards, you were from any other physical, civil or military cause, or effect whatsoever, brought under a state of lassitude. And I wish to know from you citizens soldiers, for the still further and entire satisfaction of this court, whether any one of those sudden turns and emergencies, which very often arise out of a military life, and the professions of arms, so that if any one of you have been in any way whatsoever, deprived of your usual hours of natural rest; or whether, soldiers of the guards, any of you have through camp fevers, or any other disease, which I know in your profession is oftentimes too prevalent in military life: or in a word, citizens of the watch—has any other, either physical or mental distress, caused you, in the least degree to have experienced a more than ordinary state of weariness, either of body or mind? When this young lawyer paused, and gave the guards time to reply.

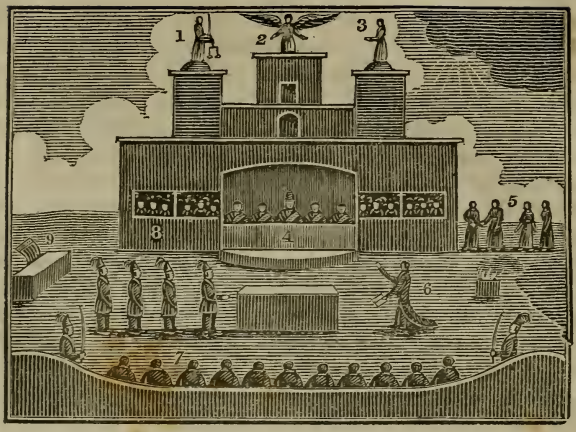
The guards' answer to the court.

And it came to pass, that the guards rose, and to a man gave the following reply: May it please your learned honour, and through you as a perennial channel of communication, we inform the whole world of mankind, that we have neither been on the battle ground, nor under the turmoil of forced marches; neither have we been pursuing nor flying from the face of our enemies; neither were we in our physical habits, in any degree afflicted by camp fevers, or any other disease

that brings a state of depression, on our physical or mental energies; neither have we, in any otherwise, been deprived of our usual hours of sleep; neither please your honour, have we been for some months past, the unfelicitous subjects of weariness. No; may it please the court, our condition, since we arrived in the land of Judea, has been for the most part, very remarkable for Roman soldiers to be favoured with; as the governor stationed us under our centurion, as the guards about the temple. But, please the court, being changed to the different towers on the walls of Jerusalem, and to the old castles of the city, every three months, we were removed by another centurion and his men, who came and relieved us, and took charge of the temple. The object of the Roman governor, no doubt, please your learned honour, in keeping up this evolution, from one military station to another in the royal army, that were placed by our liege sovereign Tiberius over Judea, was to prevent the Roman soldiery from forming affiances, or contracting too great a familiarity with the inhabitants in the vicinity of our locations. So that upon the whole, our duty has been very moderate. This, please the court, is all we have to say in answer to the young lawyer's rife, and were it not almost irrelevant, we would say, rather severe questions he has put to us, relating to our physical and military conditions as Roman soldiers, previous to the robbing of the sepulchre of the crucified body of Christ: when the guards said no more.

The royal guards having resumed their seats, the young advocate for the prisoners at the bar, highly complimented the guards, for the distinctiveness, and in a small degree, the perspicuity of their answers; and also, their rife, moral and political remarks, before the bar of this court. And having taken his notes of the same, he said to the court: No doubt their learned honours the judges, with all the forensick gentlemen of this court, with myself, do by this time experience, that our physical powers stand in need of some refreshment; and our mental faculties, equally demand a few hours

relaxation, from the turmoil of court business. And may it please your learned honours the judges, if it is the pleasure of the court to indulge me, I wish to have a little time to examine our best law authorities, on the nature and character of the guards' testimony: therefore, please your honours, I shall humbly and obsequiously pray the judges, to adjourn the court till to-morrow. Which motion was unanimously agreed to. So the chief judge adjourned the court, to meet in the same place the next day.



CHAPTER XXIII.

And it came to pass, that the court of Areopagus met pursuant to adjournment, early on the morning of the twenty-third day. And when the superb carriages

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Figure No. 1. Justice with a drawn sword in one hand, and scales in the other, weighing the guards' evidence.

No. 2. Mercy, pleading the cause of innocence.

No. 3. Truth brings the false witness of the Roman guards to light, as they are cross-examined.

No. 4. The five judges on the bench, listening with great attention to the young lawyer's artful manner of cross-examining the guards.

No. 5. The sun of the age of Reason, almost obscurated, and the two amiable ladies, Reason and Philosophy, in a serious mood, listening to the guards' answer to the young attorney.

No. 6. The young counsellor cross-examining the Roman guards.

No. 7. The eleven disciples in the old criminal's box, at the bar.

No. 8. The Jewish and Deistical gentlemen and ladies in the great gallery; who every now and then turn pale, at hearing the guards convicting themselves, as they are cross-examined.

No. 9. The attorney general's chair is vacated; he being highly displeased with the court, in its showing any further extension of mercy towards the prisoners, after it had obtained the verdict of the jury against them: so he would not stay to have his law knowledge impugned, and, (as he thought) insulted by the ebulitions of a youngster, spouting his maiden plea, at the bar of this high court of chancery.

had arrived before the portico of the court, having a vast number of Jewish and Deistical young ladies, the young gentlemen of honourable blood and birth, with much etiquette and highly finished urbanity of manners, helped the ladies to alight, and politely inducted them to the scarlet sofas, that had been, by the munificence of the government, prepared for them. As soon as this squadron of carriages had drove off from before the court, the plain vehicle, which had on board the amiable ladies Reason and Philosophy, arrived also at the portico; when the high almoner of the court stepped up to the door of their carriage, and for an old gentleman, displayed a high share of philosophical etiquette, and handsomely assisted the ladies to alight; and then inducted them into the small gallery. No sooner were the ladies all accommodated, than the five judges, with the other learned gentlemen, who constituted the legal elements of this high court of law and inquest, arrived and took their usual locations in court; when the prisoners were, by the high marshal of the empire, and the high sheriff of Rome, with the officers of the state's prison, brought into court, chained together, and placed in the old criminal's box before the bar; when the judge signified to the clerk, to offer up the forensick prayer of *God save the emperor and the commonwealth.*

And it came to pass, that when the law holocaust had been offered up, and silence pervaded the court, that the young barrister rose, and very leisurely proceeded with the cross-examination of the royal guards, who had charge of the sepulchre, when it was reported to have been robbed by the prisoners at the bar; and said: citizens of the watch, you have all most solemnly affirmed, that these prisoners before you, are the very identical persons, who came while you were all fast asleep, and stole the dead body of Christ out of the sepulchre? Stop for one moment, valient soldiers of the Roman army;—has not my treacherous audibility in some way deceived me? In the name of the great ruler of the empyrean world, who is said to dwell over the

altar of truth—Was it possible for sixteen Roman soldiers to fall asleep at one and the same time?

When the guards replied, that the audibility of the young lawyer did not deceive him, that they were indeed, all fast asleep, while the prisoners at the bar went off with the crucified body of Christ. Well, citizens of the guards, I am now legally satisfied, that I did not misunderstand your evidence; therefore, you justify me in saying in my notes, which I now take of your testimony, that you do all, royal soldiers of the watch, positively say, without any kind of hesitancy or mental reservation whatsoever, that you all laid fast asleep, in every direction on the ground, about the sepulchre, while the prisoners came, and first broke open the royal seal of state, and rolled away the large stone, without coming in contact with your lifeless bodies; and then went, you say, down into the sepulchre, and took out the crucified body of Christ; and that too, citizens soldiers, without the stench of his cadaverous remains, being in the least degree offensive to your alfactory nerves—and then went off with the same, the gods, and themselves only know where? When the guards answered in the *affirmative*, and said, that the prisoners in the criminal's box before them, were the very men, who robbed the sepulchre of the crucified body of Christ.

A note by the Stenographer.—[Sensible reader, pause for a moment, before you pass the verge of time, and your never-dying souls pass the straits of death; and your naked ghost launches into the blue sea of eternity! Now, all who oppose the high claims of Jesus Christ and his gospel, stand on a rope of sand, with the whole of the Jewish nation! yet, it is on this sleepy tale, that millions of persons, born in what is called a christian land, consisting of Jews, Deists, Atheists, and Philosophers, do reject the whole flood of evidence, which is in favour of the truth of the holy gospel of the Son of God. This is the way that a poor christian sailor reasons on the evidence of the Gospel.]

When the young lawyer replied, you have given the court, as well as myself, a very categorical answer. And indeed, Roman soldiers, I am led to very much admire you, for the clearness and remarkable precision of all your answers, before the solemn bar of this court, in the chaste synopsis you have given of the robbery of the sepulchre. And now, be so good, citizens soldiers, since you have identified them collectively, as in a mass, be so kind, for the entire satisfaction of the judges and the whole court, and for the plenary satisfaction of the Jewish and Philosophical spectators in the galleries, to be a little more verbose in your testimony; that is, citizens soldiers, do please to exercise your tongues a little more, in order to particularize, either their words or acts; therefore, do any of you, in the least degree, recognize the features of those prisoners before you, so that you can, in any one or more instances, be able to describe some one or more particular expression, in any of the lineaments of their villainous looking countenances, whereby, citizens guards, you can, as it were, identify the particular part, that either of these prisoners before you took in this thieving tragedy? or have you any knowledge, of any other coindication, about their persons? such for instance, as the height of their stature, the different shades of their complexion, or the provincial intonation of their voice; or any other particular cadence of their words? or does any of the watch call to remembrance at this time, any other sign, either in their physical or mental natures, which can enable you to satisfy this high court of law and inquest, which of these eleven prisoners in the criminal's box before you, it was, that first lifted the felonious and seditious arm of rebellion, and broke open the royal seal at the entrance of the sepulchre? or can you recollect which of them it was, who rolled the large stone from the mouth of the sepulchre? or, pray citizens guards, can you inform this court, how many out of these eleven prisoners, went down into the sepulchre, and first took the winding sheet from off his dead body, and the bloody napkin from off his head, that had been

punctured in a thousand places with a crown of thorns; and then laid them both carefully aside, as it was said, to be found after the body was missing out of the sepulchre, the next day? or, can you inform this court, whether these prisoners brought a vehicle with them to the grave, to put the dead body of Christ into, when they brought it up out of the sepulchre, in order to convey it through the streets of the holy city? Therefore, citizens guards, if you cannot satisfy the court on all the foregoing particulars, then be so good as to give the court a partial satisfaction, on at least some one or more of these things; as it certainly would give a deep shade of legal veracity, to the flood of categorical testimony, you have already given in at the bar of this court.

The royal guards' answer to the young lawyers queries, which he put to them; so that the Roman soldiers, just like our modern Jews, Deists, Atheists, Free-thinkers and carnal Reasoners, who quarrel with the wisdom, power, grace and providence of Almighty God, because he has sent them life and immortality, through his only begotten Son. Just so the royal guards, became very irascible at this young civilian, because he intended ironically, to impugn their testimony, *by putting these rife queries to them.*

When the young counsellor for the prisoners at the bar, paused to give the Watch time to reply to his legal queries—the captain of the watch rose, in the behalf of his comrades, and said, in reply to the last request of the young attorney, turning himself, at the same time, towards the bench—said, May it please your learned honours, the judges of this court—I with the rest of my comrades in arms, who were entrusted with the body of Christ, after it had been crucified, do perceive, please your honours, it to be the latent design of this young stranger, who, with his fine sash, the young ladies of his country gave him, which has operated on his mind as a kind of forensick magick, and has brought him to this court, to impugn the features, and the very elements of the solemn affirmation we have just given,

in your learned honours' presence, and in the presence of our gods. Therefore, as citizens and soldiers, we feel our military honour invaded, that our Roman veracity should be so onerously impugned, in the presence of this court; especially the ladies and gentlemen in the great galleries—in being, may it please your learned honours, after we have so solemnly affirmed to all the matters of fact, in general—that we should be by this young barrister, who appears, please your honours, if you ever took special notice, just like a large bird, commonly called a peacock, when on a mid-summer morn he spreads his plumage of many colours, in the rays of the sun, and in a soliloquy says, that the Great spirit, that made the aerial inhabitants, has not so fine a bird, in the vast empire of nature, as himself. But this fine dressed bird, they say, never looks down at his black and ugly feet: just so this young gentleman appears with his fine plumage, which the charity of the ladies has bestowed upon him: so that, if we knew his family and plebeian origin, it is very likely to be as black and muddy as the feet of the vain bird I have referred to. Therefore, let you learned honours make the very best it can, of the prisoners' young advocate;—he seems to us, to be merely trying, as he has promised your learned honour the chief judge, to display, under the plumage wherewith the ladies have adorned his new and fine sash of many colours, the youthful scintillation of the mind of a young collegian, whose knowledge of men and things, consists merely in an excursive view, hastily taken from an oblique glance, over the countless volumes in the library of the college where he was educated; so that when our young forensick bird of passage, presents himself before the *time bleached* heads of the venerable judges on the bench, he fondly wishes to appear wiser than all the law, wisdom and knowledge, of this famed court of Areopagus, in pompous exhibition of his forensick wit; no doubt, please your honours, with a latent view of obtaining a brisk sale hereafter, in some of our master Tiberius' courts, for some of those delicious

prodromas, or if your honours please, those precocious summer fruits, he so ingeniously, with his oblique oral telegraph, promised your honours as a forensick repast, when you so graciously indulged him with the privilege to cross-examine us, who were the guards stationed at the sepulchre. Therefore, may it please your learned honour, if I and my comrades are not out of order, and I hope it is not irrelevant for a Roman soldier to claim the privilege of citizens at the bar of this court;—I would then take the gratuitous liberty to say, in the use of a soldier's ruthless language, in the presence of your honours, that this zealous young advocate for the prisoners at the bar, seems by his obreptitious ingenuity in the elements of gross flattery, to be making a deep impression in his own favour on your unguarded sensibilities, so that he appears bent, may it please your honours, on making us poor Roman soldiers pay the *bill of fare*, at the bar of this solemn court of law and inquest, with a latent design, no doubt, of forming a kind of stepping stone to raise himself [in the use of marine phraseology] to be a first-rate officer on board your *law ships*. Therefore, from the view we, as Roman guards, take of this young forensick gentleman, feel much disposed to make no reply to his rife and impugning queries. But, may it please your learned honours, the judges, out of sheer respect which we owe to this court, and the altars and laws of our sovereign and country—therefore, we shall inform this court, that we the Roman soldiers, being sixteen in number, and as a watch, had the entire charge of the garden and sepulchre, that contained the body of Christ, after it was crucified—do once more declare and affirm, that we neither saw, heard, felt, smelt, nor tasted any person or thing, of the whole subdolous transaction: for, please your honours, as we reported the next day after the robbery of the sepulchre, of the dead body of Christ, and have also affirmed in this court, that we were to a man, all *fast asleep;* therefore, the simple inference, which our soldier-like judgments draw, and the conclusion we have come to, in this mysterious catastrophe, is this: that our physical and mental

natures were altogether nullified, under the dark shades of the night; so that all our faculties lay completely moored, under the nullifying embargo of the sleeping goddess; so that, please the judges of this solemn court of law and inquest, we were as unconscious and insensible, as the tender and delicate fœtus, that never saw the coruscation of the morning light, while that deleterious catastrophe passed over the heads of sixteen Roman soldiers; or, if your honours the judges please, while these prisoners in the criminal's box, at the bar of this court, made a clandestine surreption on the sepulchre, and went off with the crucified body of Christ out of the same. Therefore, indulge us once more for the last time, in the presence of this court, and if necessary, in the presence of all mankind, we as the soldiers, who formed and constituted the watch over the sepulchre, do very truly, humbly and obsequiously pray the judges, with the jury, and the whole court, and likewise, as we have just hinted, the whole world of rational and intelligent beings, to receive this as our ultimatum and valedictory testimony, at the solemn bar of this court: and we again most devoutly pray this court, to receive the same as our categorical answer, in the presence, and in the name of all the gods of the mighty armies of the Roman empire, Amen.

Here followeth a few rational and serious reflections by the five judges, in consequence of the valedictory testimony of the royal guards.

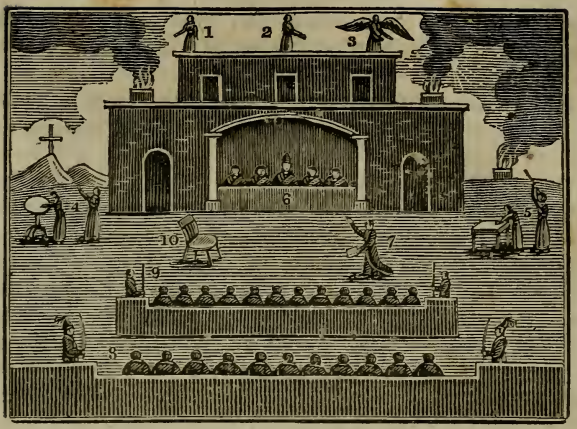
And it came to pass, that this manly, and in some respects honest confession, and categorical reply of the sixteen Roman soldiers, that composed the watch, caused a forensick re-action on the judges' minds; [which, however, they as much as possible endeavoured to conceal from the view of the philosophical ladies and gentlemen in the galleries of the court;] when they began for the first time during the lapse of eighteen hundred years, of this singular and mysterious trial, to have a few shades of legal light, to pass through their minds, with respect to the vulnerableness of the guards' testimony: most seriously excogitating in their minds, why

it was, that they did not see before this late hour of the trial, that there was a most flagrant defect in the watch's evidence. When the judges, said in a soliloquy, Why, the royal guards' testimony, at the bar of this solemn court of truth and justice, goes most certainly, like the curses of Balaam, to bless rather than convict the disciples, and also to prove the resurrection of Christ from the dead; than to disprove that soul-distressing doctrine to us, who, either by education or choice, belong to the Jewish, Deists, Atheists casts, or the philosophical schools of the age of Reason. Surely, some very unfelicitous fatality, has spread a nebulous dispensation over our legal judgment, during the time of this mysterious trial; in that we did not see, ere this time, that blind, deaf and lifeless persons, ought not in any case whatsoever, to be admitted as witnesses in any of our courts of ecclesiastical, civil, or even military laws: so that we have been guilty of a very great oversight.

And it came to pass, that as soon as the guards had delivered in their ultimatum to the court, that the young advocate for the prisoners rose, and very humbly and obsequiously observed to the judges, and court, that he had gone through the cross-examining of the guards: and as I observe that the chair of the state's general is vacated, and his learned honour is not in court—therefore, if their honours the judges or any other forensick gentleman in court this day, have any further questions to put to the guards, he should pause for a few moments, to give them an opportunity. After he had waited a reasonable time, and no person asked the watch any further questions, the young attorney rose, and very prudently and politely observed to the judges and court, that he did not wish, by any means, to detain the Roman soldiers in durance any longer; therefore, with the indulgence of the court, he should move that they now be discharged from any further detention in court; so that they may return to their respective locations, in order to faithfully discharge their share of military duty to the interest of their

sovereign. The court then freely assented to the prudent prayer of the young advocate in favour of the soldiers' discharge.

When the chief judge rose, and signified to the court, that the hour of adjournment had arrived; and that it stood adjourned, to meet in the same place the ensuing day.



CHAPTER XXIV.

The twenty-fourth day of the trial of the robbery of the sepulchre, of the crucified body of Christ.

And it came to pass, that soon after the judges and other legal gentlemen were all at their locations, that the marshal of the empire, and the sheriff of Rome, with the officers of the states-prison, brought in the prisoners, and placed them as usual, in the old criminal's

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Figure No. 1, 2, 3. Directing the legal vision of the court to the gods, who are, by the Roman mythology, said to preside over the altars of justice, truth and mercy.

No. 4. *Carnal Reason*, or the philosophy of the human mind, loses its former convictions, and is again pointing the finger of scorn at the doctrine of the cross; with her secretary, *Hardness of heart*, noting down her views of Christ.

No. 5. The heavens of the age of Reason, shine forth with unusual splendour, and lady Philosophy in her observatory, taking an excursive view of the planetary system; but more especially the galaxy or milky way :—pleased almost to death at the new doctrine of a plurality of worlds; so that the character of Christ with his gospel, that teaches the certainty of the *soul's immortality*, has become entirely repulsive to the high-wrought sensibility and view of the lady: while her private secretary, *Hardness of heart*, is noting down her observations, on every new star or world she discovers:

box before the bar; when the crier offered up the forensick holocaust of, God save the emperor and commonwealth.

[The young barrister's polite compliments to the court, for its past attention and decorum, during this mysterious trial.]

And it came to pass, when silence pervaded the court, that the young counsellor for the prisoners at the bar, arose and thus addressed the court: May it please your learned honour the chief judge, with your learned associates, and all the gentlemen who have been the forensick agents in the case that has been pending so long at the bar of this court, with the profound, and I humbly hope, impartial jury in the box; and also the spectators in the galleries—I rise, please your learned honours, to tender to this legal conclave of wisdom and knowledge, the warmest thanks of my heart, and the highest considerations of my mind, for the deep and serious attention of this court yesterday, while I went through with the cross-examination of the witnesses, against the prisoners at the bar; therefore, may it please your honours, I gather from the coindication of the past attention of this court, that I shall this day, be the humble and obsequious agent, of again eliciting the same serious attention, while I shall, in my weak and simple way of legal argument, which the imperfect talents, and other limited capabilities which

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while the vineyard about her own never-dying soul, in this mundane state, is all over-grown with cockle, thorns and tares of philosophical vanity; till her short life of three score years and ten, is passed away like a dream—and she dies at the opening day. This will be the last end of all those wise philosophical ladies, who forget God, and in their little hearts despise the inimitable gospel of Jesus Christ.

No. 6. The five judges listening to the young lawyer's arguments.

No. 7. The young advocate reasons and argues like a man of common sense, before the judges; and goes into a translation of the guards' testimony.

No. 8. The eleven disciples in the criminal's box at the bar of this court.

No. 9. The twelve jurymen in the box.

No. 10. The states-general's chair vacated; his honour being highly displeased with the indulgence of the court towards the prisoners.

your humble servant possesses, proceed to discharge my duty. Therefore, please your learned honours the judges, I shall be no longer prolix, in apologizing at the bar of this court, for the want of plenary capabilities to vindicate the cause of innocence, and fully justify the calumniated character of the prisoners at the bar, who have been charged with robbing the sepulchre, of the crucified body of that wonderful being, called Christ.

I shall, therefore, please this court and jury, in the first place, go into a few common law explanations, on the nature, character and validity of the guards' evidence, against the prisoners, which your honours know, has been given in at the bar of this court, under the solemn sanction of their oaths. When the young barrister turning himself to the bench, said, May it please your learned honours, the judges of this court, over the case of the dead body, of one of the strangest characters that ever appeared among men—who involves in his own decease, the highest interest of all mankind; namely, if the prisoners are innocent, then Christ rose from the dead: and as a plain and natural consequence, he is the source of life and immortality, to the whole world of mankind. But, please your learned honours, if so be, that the prisoners at the bar stole his crucified body out of the grave, then [for there is no middle ground to be taken with regard to his character,] I say again, please this court, that Christ is one of the most awful beings, and vilest characters, and at the same time, the most artful and insidious deceiver, that ever presented himself to the view of mankind. The court will pardon those few prefatory remarks. Therefore, please your honours, from the auspicious coindication that I have already seen, in the horizon of your honours' attention, while the guards were undergoing a cross-examination, which causes me to experience a full assurance in my mind, that I shall be highly gratified this day, with the further patient attention of this court, while I shall humbly endeavour to dissect the guards' testimony against the prisoners

at the bar; called the eleven disciples of Christ, over whose dead body, this court had been, by the pleasure and authority of our sovereign, convened as a court of law and inquest. Therefore, I shall ask this court to favour me a few moments with its indulgence, while I am putting a keen edge on my dissecting instruments. I shall also, before I proceed to the dismemberment of the body of the guards' evidence, first observe, with all due deference to the legal wisdom and knowledge of his learned honour the chief judge, of this high court of chancery, that in the luminous charge he gave to the jury, on the case of the prisoners at the bar—

Now the particular feature, and special item, in the charge I allude to, is this: his learned honour's high commendation of the marvellous symmetry, that there was in the guards' evidence, given in at the bar of this court. That is, please your honour, that sixteen persons giving in their evidence against the prisoners at the bar, should do it with such cautious exactness, and with all that minuteness, so as to lay a sufficient emphasis on every accented point and pause, in the punctuation of their testimony, delivered entirely extemporaneously; although their witness against the prisoners was so entirely verbatim, that the most ready scribe, that ever undertook to transcribe for the use of the followers of Moses, a copy of the five books, that contain the theism of the prophet, has not exceeded them in the exact use of every article, noun, pronoun, verb, and all the rest of the adding and qualifying words and points of punctuation, which they have called to their aid, to form that wonderful fac-similie, which so imbued the mind of the learned judge, to an acme of almost supra-mundane surprise—when his learned honour the chief judge, with a plenary share of forensick eloquence, informed the court and jury, that the guards' witness was the most correct testimony, that his honour ever before, during all his long and extensive practice, as a chief judge of the courts of Roman law, had the pleasing satisfaction to witness. But, please the court, I shall claim the unalienable right and privilege of a

Roman citizen, to widely differ from his learned honour the chief judge, in what my conscience onerously leads me to surname, an illegal corollary. I would humbly ask his learned honour, whether his deep learning and long practice, at the bar of our courts, and his elevation on the bench as a judge, has not, ere this time, made him more perfectly acquainted with the natural philosophy of the human mind; so as to know, that the physical construction of the organs of sense, in the human subject, are so variously constructed, with respect to capacity, that no two persons, left to the free exercise of the volition of their own words and thoughts—I say, please your honour, on the hypothesis, that those individuals shall stand or sit together, and see the same occurrence or tragedy pass before their vision, or under their audibility—that when they came as legal witnesses at the bar of our courts, who ever heard two men use exactly the same words, in delivering their evidence; except they had formed a collision before they came to court; and had learned from each other by rote, their story? so that we see the relevancy of his honour's fac-similie would only apply in such a case, without comprehending either the sense or signification of the language they employed, when they gave in their testimony before any of our bars.

His learned honour the judge will pardon those few strictures, on the verbatim language and fac-similie of the watch's evidence. I have made the foregoing remarks, in order that I may keep my conscience clear from forming such an illegal conclusion; at least while I am under the guide of the polar star of legal truth: steering my course by the use of the helm of common sense, which will lead me rather to clothe the guards' evidence, in the black robes of one of the most deliberate collision—to affect one of the most deleterious conspiracies: clothed with one of the most vicious and depraved falsehoods, that were ever uttered by the tongue of man; and at the same time, deeply surcharged with lying venom of the vilest principle of human nature—under the nocturnal influence of some of our demons.

Therefore, may it please the court, by the indulgence of his learned honour the chief judge, I experience a willingness to compliment his honour's facsimilie of the guards' evidence. Yes, please the court, I feel disposed to go so far, as even to eulogize his learned honour, in an ironical sense, on the symmetry and verbatim language of the guards' testimony, before the solemn bar of this court of chancery.

[Here followeth a few prefatory remarks by the young lawyer, to the judges, previous to his translating the guards' evidence, into the elements of common sense.]

And now, may it please your learned honours the judges, and the gentlemen of the jury, of this high court of chancery, to indulge me with your serious attention, while I proceed to take a view of the guards' evidence, which has been given in before your honours, against the eleven prisoners at the bar, for robbing of the sepulchre of the body of Christ. My duty to my clients and my conscience, propels me onerously to solicit the undeviating attention of the judges and jury, while I shall endeavour to prove to the mind and understanding of this court, that there was not one particle of evidence, nor the least shade of legal truth in the testimony which the guards have given in on oath, before your honours the judges, and the jury, that either in law or equity, or even common sense, could be received as legal evidence in the less than the least degree of veracity, to prove even the slightest shades of the prisoners' guilt, in the soul-distressing loss of the crucified body of Christ out of the sepulchre. No, may it please your learned honours, there is not in the evidence of the guards, from first to last, even one solitary shade of mere parole or exparta testimony, on which, please your honours, I presume the most credulous in the galleries of this court, will place the least confidence in. Yes, I'll even go so far on the ground of rational and argumentative defiance, as to cast the tocsin and challenge this court to prove, that any court formed of rational beings, would be led to receive the

guards' evidence in any of our courts of judicature, where civil laws are administered, and say that our courts dare not admit, this worse than volatile and fugitive evidence; which this court through the agency of its judges and jury, have admitted against the prisoners at the bar; with this proviso, that the judges, lawyers and jurors, are at the time blest with a state of sanity; then, and in that case please your honours, I experience a plenary share of assurance, that they will all agree with me, that the lowest principles of evidence that our courts, of either civil or ecclesiastical law, can find bills of indictment, in order to proceed with legal process against any person, is that of a collateral, circumstantial and presumptive testimony. Therefore, I humbly and obsequiously presume, that the legal vision of the judges and jurors of this court, do clearly see, without looking through my legal telescope, that the guards' evidence against the prisoners at the bar, was entirely *defunct*, in all points of legal and admissible testimony, in the foregoing character and principles of evidence, which I have referred this court to, in relation to the prisoners at the bar, being the very identical persons who stole the crucified body of Christ out of the sepulchre.

And now, may it please your learned honours the judges, with the gentlemen of the jury, I would humbly ask, in the name of the gods of our forefathers, what in the name of common sense, have your honours the judges, with the jurors, been spending the revenue, and wasting the time of our sovereign, about? as well the legal talents of the judges, and all the other gentlemen who constitute the law elements of this court! Therefore, please your honours, I shall not be so tenacious of foundering on the anti-grammatical rocks of tautology, as to deter me from asking the solemn question again. What has the money and time of this court been squandered for, with the unnecessary prodigality of its forensick wisdom and knowledge? Will the court gratuitously permit me, with all due deference to its legal sensibilities, to give the answer, and say—they have

neither been listening to collateral, circumstantial, presumptive, nor positive evidence, against the prisoners at the bar. No, may it please your honours, and this once profound and intelligent jury, it most evidently appears to the serious reflection of my mind, when calmly listening to the watch's testimony, which they gave in before your honours;—when my mind became almost surcharged with legal pugnacity, so that with the utmost difficulty I forced a silent embargo on my tongue; when I had to endure the sad disappointment, and legal mortification, of beholding my once venerable fathers, the judges of this profound and high famed court, with, I am sorry to say, a vitiated jury, in obsequious waiting, to bring in a verdict, on so volatile and fallacious a charge, which your honours gave against the prisoners at the bar, for their supposed robbery of the sepulchre. But, my sense of order and legal decorum, kept me fast moored under a sanitary quarantine of legal prudence: when I said in a soliloquy, Certainly some of the demons from the land of cymmerian shades; or else, some of the flying salamanders from the old heated furnace of Vulton, had spread a spirit of the most dangerous effervescence, through all the legal elements of this once wise and impartial court; and as a fatal and unpropitious cause, has produced the most shameful effect; the which, please your honours, has located an illegal malady, on all the legal faculties of this court; which has unhappily led it off, into a most lamentable, and let me add, shameful dereliction, from the imposing altitude of its former glory, and old-honourable cause of truth, equity and justice—which it anciently professed to manifest; and which has elicited the high opinion of the whole world.

But, please your honours, by the use of a figure, indulge me to say, that this once highly famed court, has spread its shameful, its gadding, its constuperating feet, over the maiden line of legal virtue; and then, by some unfelicitous aberration from all its impartial and legal principles, with a deteriorating heart, has imperceptibly glided down the declivity of disgrace. And may

it please your learned honours, the judges of this ill-fated court, which has gone off into some strange latitude, where dwells neither wisdom, knowledge, prudence nor science; into a wild inter-mundane dispensation—under whose sombre clouds, neither law, truth, justice nor equity, ever show their heads, above the surface of the foul waters, into which the whirl-winds, from the surcharged clouds of ignorance, have driven this court, on a dreary lee-shore, among the rocks of legal folly, and the quick-sands of forensick shame and disgrace: and at the same time, please your learned honours the judges, with the gentlemen of the jury, overcasting all the law agents of this once renowned court, with such a degree of legal darkness; so that a strange aberrating fatality has, as I have before observed, led off this court into some dark and choatick region, where its once forensick light, has become darkness: and a certain teacher once said, in one of his ethicks, if the moral, and let me add, legal light, that is in thee, become darkness, how dense, or keeping close to the language of the character referred to, how great must that darkness be. And if it is not too repulsive, and at the same time too provoking to your honours' sensibilities, for me again to observe, that the illegal proceedings of this court, against the prisoners at the bar, has in my humble opinion, caused the once legal light, that was within the range of its former glory, to become darkness indeed! And the dense clouds are so impenetrable, that they are no longer pervious to the coruscations of legal light. And suffer me to observe, that the illegal proceedings of this court, against the prisoners at the bar, by the agency of your honours, and the maleable jury, whose good sense by the hard blows of your illegal *tilt-hammers*, must have made them as flat as a certain fish, called a *flounder;* so that at the bar of this once enlightened court, truth and false-

NOTE.—The foregoing allegory, is designed to show how man has fallen from that perfect state in which God created him.

hood, right and wrong, guilt and innocence, vice and virtue, light and darkness, are now the moral *price-current* of this once famous court. Therefore, the appeal I shall make to your learned honours the judges, is this: that any court and jury, that at the time when a cause is pending before its bar for legal adjudication, and the court is labouring under the acme of such an illegal and contagious fever, I presume the court is not, in consequence of the periodical paroxysms of the disease, [of sin,] at all times in a state of sanity. Therefore, may it please your learned honours the judges, and gentlemen of the jury, that the inference I draw, is this: that any court, or other conclave of civilians and ecclesiastical gentlemen, labouring under so many legal, moral and mental disabilities, is not a competent tribunal, to try the cause of the prisoners at the bar, who are called the disciples of Christ; until, please your honours, the court entirely disrobes itself, of all its foul and constuperating garments; in order, that the acme of its deleterious fever, may be by the mild catholicon of common sense, lowered to a state of sanity. Then, and not till then, will this court of law and inquest, be led in the glorious leading strings of justice, truth and equity, and be fully prepared, with the principles of mercy and impartiality, fairly to try the cause now pending before its solemn tribunal. When the young lawyer paused, and said, by the pleasure of the court, the jury might retire for an half hour—which was by the judges immediately granted.

A NOTE BY THE STENOGRAPHER.

By the reader's indulgence, the stenographer will, by way of a short rational refreshment, while the jury are by the usual indulgence of our court, privileged with their half-hour to refresh themselves, with those

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NOTE.—This part of the allegory is designed to show, the entire imbecility of unconverted men, to fairly examine the evidences and truth of the gospel of the Son of God.

things that are of a tangible nature; therefore, in order to improve the time, we shall humbly ask the reader to turn over the pages of his past life, and see whether there has not been an almost fac-similie in the reasonings, groundless objections, and self-extenuations, of his words and acts, against God and the gospel of his dear Son; in your entire neglect of that volume, which by way of special distinction, is called the bible: the truth of which, your good sense, as a being which God has so highly, and pre-eminently distinguished you, with the high faculties and powers of reason, and intelligence. Therefore, thoughtful reader, whether thou art a Jew, Deist, Turk, or Christian, you may clearly see, that the whole truth and validity of that volume, which is called a special revelation coming from God, converges its whole force of evidence on this dernier point of the gospel compass: Did, or did not, the eleven disciples of Christ, steal the dead body of their master out of the sepulchre? The reader will pardon my tautologous use of the same ideas. Now this hypothesis is very simple, and the conclusion is as simple also, as that H T U R T, *when reversed,* will convey the coindication of Truth. Just so, thoughtful reader, if Christ rose from the dead--then his gospel is true. And then in that case, there remains another simple premise and conclusion; and that saith Almighty God, wo unto the Deist and Atheist. Therefore, thoughtful reader, can any man, truly and unfeignedly believe, that Christ actually and in very deed, rose from the dead, and that this said rising Christ shall stand in a pillory of disgrace, for Deists, Atheists, and vain Philosophers to throw the rotten eggs of their scorn and risibility in his face forever? (while the Devil convenes his band of music, in the great gallery of Hell, and sings his old canticle, for their diversion, *that sinners shall never die;* although both God and Christ hath declared, that "except all men repent and believe the gospel," they shall be damned:) And that too, while they bring forth Christ like the Philistines did poor blind Sampson, in the midst of a theatre of Carnal Reason, and Deistical

scorn, to make them sport, during the time these wise characters hold him in a pillory of vanity; and that they shall cause him to suffer all his promises to his church and people, to go unfulfilled? No, says the Almighty Father of this risen Christ! The heavens and the earth shall first pass away, before even one solitary promise shall fall to the earth, unfulfilled. But, thoughtful reader, in vain shall the Deist, Atheists, and vain Philosophers think to escape the ire of the wrath of Almighty God! When once the lion of the tribe of Juda shall be roused from the thickets of Jordan, by this insulting triumvirate of ungodly men, and nod his head, and shake his shaggy mane, and cause them to hear the intonation of his thundering voice—when his last loud roar shall give the earth a tremulous sensation, in this awful language: For the great day of his long delayed wrath, has at last come on the earth: and the vain Philosopher, insidious Deist, and the scorning Atheist, shall not be able to stand! When the soul-chagrin interrogatory of God, will overwhelm this triumvirate with shame and everlasting contempt.

Reader, whoever thou art, whether of patrician or plebeian blood or birth; whether a Philosopher, or a way-faring man; a rich or a poor man; a master or slave; and by profession a Deist, Atheist, Heathen or Turk; hear Christ's words by the agency of the Holy Ghost, through the ministry of his beloved servant the apostle Paul; which, if the natural and grammatical sense of the language is or can be comprehended, by rational intelligent beings, then pardon, thoughtful reader, the writer's frequent tautology, by saying, that the language of Christ's servant, by the name of Paul, is enough to seriously alarm all the Philosophers, and carnal Reasoners on the face of the whole earth. And, thoughtful reader, indulge the writer to illustrate his view of your awful and jeopardous condition, by the simple use of a marine figure, which is, That the writer may be justified in calling the language of Paul, the *fire-ship* of the gospel squadron; loaded down to *her bends* with the great magazine, which contains the hot

displeasure and fiery indignation, of the wrath of Almighty God; especially against Carnal Reason and vain Philosophy.

I'll give the captain of the *fire-ship's* own words; which are enough to set on fire all the strong holds of the lying serpent, the Devil and Satan—that he has, in this mundane dispensation, commanded by his obsequious and humble servants the Atheists, Deists, carnal Reasoners, Free-thinkers, and wise philosophers, and sinners of every class—Hear captain Paul's own words; and then judge for yourselves: "And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven, with his mighty angels in flaming fire, taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power." But, reader, time is short, and I cannot spare any more of the precious article, on board captain Paul's *fire-ship*, blowing through the speaking trumpet at this time, to warn you of your danger; as the half-hour's indulgence, to the court and jury, has expired, and I see them all rushing into court again.

And it came to pass, that the young counsellor for the prisoners at the bar, resumed his plea, and said: May it please your learned honours the judges, and the gentlemen of the jury; I am bold this day in your profound presence; although I shall, no doubt, draw a small shower of your honours' risibility, at my sailing my forensick ship, so frequently, through the waters of tautology, at the bar of this court; so that if my audibility does not greatly deceive me, I perceive your honours in a soliloquy saying, What our youngster with his fine sash, the young ladies of his country gave him to plead his maiden-plea in at the bar of this court, wants in sound and legal argument, he seems bent by filling up his errata or manly cavities of his argument, by pestering the court with his tautologous remarks! Be that as it may, please your learned honours, your

risible sprinkles shall not deter me from exposing the folly and weakness of this court, and discharging the onerous responsibility I owe to my conscience, and the interest and character of the eleven prisoners at the bar. Therefore, I shall solemnly aver, that the wisdom, knowledge, time, treasure and talents of this court, has all been shamefully spent, and wastefully consumed, in listening to the sporting phantoms of soldiers' dreams; or rather the fanciful vagaries of the sleepy guards, in the presence and audibility of your learned honours the judges, [or the perfect state of the human mind, before the sin of Adam.] Yes, may it please your honours, it was with the greatest violence on my legal sensibilities, that I kept my tongue silently embargoed, within the sanitary regulations and quarantine laws of forensick decorum, when I saw and heard your honours and this court, listen to, and receive the guards' vile and unreasonable lies, as a substitute for legal evidence against the prisoners at the bar, as I before said. And now, will the court be so indulgent as to bear with me, while I shall endeavour to relieve my mind from the onerous element of astonishment, that has located on it, in consequence of listening to the irrational arguments and illegal logic of this court; by making a small surreption, on the sententious merchandize of an old author, and say to your learned honours, how is the faithful court become a harlot! that in its former days the vision and voice of God saw, and pronounced it very good—and righteousness, judgment, truth and justice, lodged in it; but now murderers; so that its forensick silver and gold has become dross, and the choice wine of its antecedent wisdom and knowledge, is now mixed with the foul waters of disgrace and ignorance; so that it has become *defunct*, in the waters of the dead sea of lying vanity. These reflections passed in quick succession through my mind, during the examination of the prisoners at the bar. Yes, may it please your learned honours, my young mind, was at times, as it were, almost astounded, with the tergiversations that this court, so often legally resorted unto, in its false

ratiocination; flying first to one shifting sand bank, and then unto another; just like the marine figure I shall take the presuming boldness of placing before your honours, of a sporting Dolfin, playing and springing after the little flying fish of vanity and falsehood; or, dropping, may it please your learned honours, my similie, in your legal presence; I shall then say, that the shifting ground of reasoning and argument, that this court has lowered its dignity to make use of, in order to convict and condemn the prisoners at the bar, called the eleven disciples of Christ, for robbing the sepulchre; I say, please your learned honours, were only laid on a baseless foundation, just like the delusive vision of an hungry man, who dreams he is seated at the festive board, where the cornucopiæ is surcharged from the revenues of nature, and had discharged itself on the hungry man's table. But, behold! may it please your honours, the starving man awakes from his bacchanalian vision, but his soul, with the starving prodigal, had not filled his belly with the empty husks of his night vision.

Now, may it please your learned honours the judges, and the gentlemen of the jury; pray, has not this court been fulfilling the character of my sleeping bacchanalian—just like the delusive dreams of the starving man? so that the court has been feasting with its fevered mind, from the illegal horn surcharged with falsehood, gathered from the empty husks of the sporting vagaries of the sleeping soldiers? I say, may it please your honours, my mind at times has been almost chagrined while I sat incog. in this court, and silently beheld your learned honours the judges, with the jury, listening with profound attention to the visonary testimony of the Roman guards! And for this court to carry the climax of its illegal folly to its utmost acme, in admitting the watch's lying dreams, as a legal evidence at the bar of this once solemn court, on the side of the crown, against the prisoners at the bar, the disciples of Christ. I shall therefore humbly inquire of his learned honour the chief judge, with his learned asso-

ciates at his right and left: Pray, sirs, what are the legal characters of the witnesses, and the forensick shades of their testimony, which this high and heretofore honourable court, has admitted in evidence against the prisoners at the bar?

And now, may it please your learned honours, I shall, as it were, gratuitously venture to humbly persuade myself, that I shall still be favoured with the profound attention of this court, while I levy a small tax on the judges and jury's patience; and also indulge me to lay a transient sanitary quarantine on the patience and clemency of all the spectators in this court, while I shall obsequiously endeavour, with my surgical instruments of common sense, to dissect the head, body and

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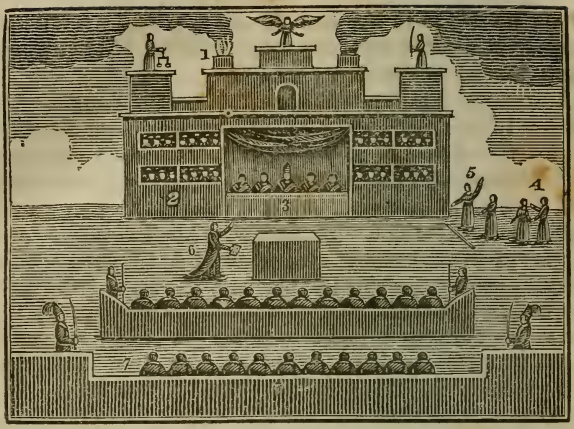
NOTE.—A word to the reader, in plain and unfigurative language: What are the overwhelming arguments, by which the Deists, the Atheist and vain Philosophers set at naught and indefinitely reject the Son of God, and his sublime and inimitable gospel? Why, reader, it is this, "His disciples stole him while we slept." Now, reader, is it not marvellously strange, that all the Jews, Deists, Atheists and Philosophers, who in general seem to be wise, sensible, rational, and some of them intelligent beings, on any subject in this mundane state: yes, reader, they can both think, speak, and act like social and intelligent beings; but if you bring them on that dignified subject, of the *soul's immortality*, they then seem to have lost, as in a moment of time, all their powers and faculties of ratiocination; and gape on you, like the wild man of the wilderness; who can only make a few hieroglyphical signs, to convey his ideas to his fellows. And as for sound and rational argument, on Heaven, Hell, Eternity, Christ, and the soul's immortality, they are subjects for which they have no ideas: so that, like the short-sighted judges of this court, they can believe any tale of wicked men and the Devil—no matter how absurd the idea may be, if it only has God, and Christ, and Immortality, and their moral accountability to heaven, for the object of their impugning strictures, and insidious risibility; they can then use their ideas and tongues to the best possible advantage. But no more from the poor sailor at present.

all the members of the guards' oath, which his learned honour the state's attorney, on the behalf of the crown, administered to the royal guards.

And now, by the indulgence of their honours the judges, I shall pursue my surgical operations, in order to give this court of law and inquest, and through it the whole world, the most open and indubitable evidence, that I have at least a latent desire, to steer clear of those heavy charges, that Reason and Philosophy have so very often obliquely, although at the same time gratuitously thrown out at the words and works of the prisoners at the bar, with those of their master: that is, please your learned honours, that they were very much in the cautious habit of performing all their dissecting operations with closed doors, with a view of keeping the keen eye of Reason, and the eagle vision of Philosophy, from having a clear view of their mysterious operations. Now, the ladies insidious charge ran in those words: that is, Reason and Philosophy, who have said, through the agency of the tongues and pens of their dear offspring the young swains, who in after ages affianced the lovely nymphs, the daughters of the old goddess of the Age of Reason and Philosophy—that these things were all done in a corner. Therefore, may it please your honours, it is my anxious desire, to keep out of the reach, if possible, of their invidious mustard seed shot from the risible rifle of the ladies' dear offspring, while I am translating the guards' oath into the language of common sense.



Here followeth the translation of the guards' testimony, by the young lawyer ; who advocates the cause of truth and innocence, against the false reason, and the vain philosophy of the human mind, as it stands [in the year 1832, August 11th, while the Asiatic Cholera was raging in New-York and Philadelphia,] opposed to Christ and his gospel ; or in the similitude used in this trial, translating the guards' evidence into the language of common sense. And according to the usual custom of courts, the jury having been indulged

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No. 1. The altar of truth and justice.

No. 2. The great gallery over-flowing with spectators.

No. 3. The five judges on the bench.

No. 4. Lady Reason, and her private secretary, *Hardness of heart*, greatly astounded at the translation of the guards' oaths.

No. 5. Lady Philosophy has thrown down her telescope, and is with her left hand showing her secretary, *Unbelief*, that the Sun in the Age of Reason is almost again obscurated ;—and with her right hand directing the vision, and soliciting the attention of her private secretary, to listen to the young advocate's artful manner of translating the testimony of the guards ; which they gave in against the eleven prisoners at the bar.

No. 6. The young attorney before the writing table, on which he made his translation of the watch's affirmation into common sense, and reading the same to the jury ; who, with all the spectators in court, are listening with great attention.

No. 7. The eleven disciples in the old criminal's box.

with an half-hour's grace, for various physical purposes of relief and refreshment, had now returned into court; when the young barrister rose and said—May it please your learned honours the judges, and the gentlemen of the jury, it devolves on me this afternoon, as I have brought my dissecting instruments with as keen an edge, as my poor hone of legal argument, can at this time put on them. Therefore, in the first place, I shall just observe, that the four quaternions, that is, sixteen Roman guards, who were placed by the centurion as guards over the sepulchre—who, please your honours, acted immediately under the imperative orders of Pontius Pilate, the governor of Judea; which embraced within its jurisdiction, the old and noted city of Jerusalem, as we have so often said at the bar of this court, with its wonderful and magnificent temple: this your honours well know; that this sad loss took place, in or about the nineteenth year of the reign of Tiberius Caesar, as has been once observed to this court, counting from the time that Augustus took him as a principal with himself in the government of the empire.

I will now, please your learned honours, read in your audibility, and that of the whole court, my translation or rather dissection of this wonderful and marvellous testimony, which please the court, I view as more remarkable for its sleepy stolidity, than for any other quality: it runs thus: "We, may it please this court, who were placed as a military watch over the sepulchre, that was located in the garden, hard by the place that was called Mount Calvary, where Christ was publicly crucified; therefore, we the royal guards, who had committed to our care and safe keeping, the aforesaid crucified body of Christ, and that too, under the solemn charge of his holiness, Caiaphas the high priest of the Jews, and the more imperative orders and commands of our officer, the centurion: therefore, be it remembered, that we this day, in the 19th year of the reign of our sovereign lord, Tiberius; and in the days of the aforesaid Pontius Pilate, also in the days of his holiness Caiaphas, the high priest of the Jews, and as we are

now in the presence of the judges of this court of law and inquest, over the loss of the dead body of Christ; and also, before the sacred altars of our country; and in the heart-searching presence of all our national gods: We do this day, for ourselves, first personally; and secondly, collectively, most solemnly declare and affirm, that we are no evidence, nor any kind of witnesses in this mysterious case, now pending for trial at the bar of this solemn and impartial court: For, may it please your learned honours the judges, for this very obvious reason: for we were to a man fast asleep: so that, no doubt, the wisdom and knowledge, associated with the good sense of your learned honours, doth plainly see, that we who were the guards placed over the dead body of Christ, had neither eyes to see, nor ears to hear, nor tangibility to the touch; nor were our alfactory nerves, at the time of the robbery, in sensitive operation, to smell the nauseous effluvia, arising from the dead body of Christ; when the prisoners at the bar drew the crucified body of Christ out of the sepulchre: for we were all fast asleep. Therefore, your honours the judges, will, we presume, in your wisdom and knowledge of men and things, be legally led to give us our full discharge, in consequence of the foregoing reasons, which we have this day educed in the audibility of this court, and most indubitably assigned, of our entire physical and moral disqualifications, as witnesses, given in under our solemn affirmation at the bar of this court: so that we do again repeat and say, that we do once more most solemnly declare and affirm, that, please your learned honours the judges, with the whole court, that we were neither positive, presumptive, circumstantial, nor even collateral witnesses, in the case at issue at the bar: for we iterate again, that not one of us, who stood watch at the sepulchre, at the time the robbery was committed, either saw, heard, felt, or smelt, any person or thing, of the whole mysterious transaction. Amen. And further the witnesses saith not." Court of Areopagus: sworn before me, one

of the Justices of the Peace, of the empire of sound Reason. Signed,

August 15, 1832. COMMON SENSE, *Alderman.*

The young barrister of Roman law's humble and very obsequious apology to the Jew, Deists, and their dear kinsman, the profound Atheist, for his new mode of translating the report, or affirmation of the Roman guards, at the time the crucified body of Christ was lost or stolen out of the sepulchre.

Now, may it most graciously please your learned honours, the five judges of this court of law and inquest, with the intelligent and enlightened jury: profound gentlemen of the law, and conservators of civil virtue, and the guardians of legal truth, before the civick altars of our national gods—I do humbly and obsequiously ask, does not your natural views of truth, and its malignant counterpoise *falsehood*, fully justify my plain, and yet very simple translation of the guards' testimony, which has been given in—and also, received as full and indubitable evidence against the prisoners at the bar of this court, famed throughout the world in its antecedent days, as an impartial tribunal. Therefore, the legal indulgence and favour I am this morning about to crave, of this impartial court, is this: that his serene highness, Alderman Common-sense, be by the legal etiquette and forensick urbanity of this well bred court, specially invited *to take the chair* for a few moments, while he passes a rightcous, and equitable sentence, on my simple mode of translating the watch's evidence. Now, may it please your honours, all the favour I ask, seeing you have granted me the indulgence of inducting Alderman Common-sense on the scarlet cushion, in the sensorium of your honours' legal understandings, and indulge me to associate as his colleague, his caustic reverence, *Doctor Conscience;* and let me ask your honours and the jury, is not the legal explication and open, and I trust, fair dissection, which I have given of the phraseology employed by the guards, in solemn testimony against the lives of the

prisoners at the bar, in full consonance with the natural organization of letters, which the guards very leisurely first associated into words, and then, to the marvellous astonishment of your learned honours the judges of this court, formed that almost supra-mundane sentence, which like the interwoven, and complicated knot, that the young Grecian hero severed asunder, with the keen edge of his sabre, which had perplexed the mind, and puzzled the wit of this court, for upwards of twenty days: And also, Jews, Deists, and Atheists, and profound Philosophers, for these last eighteen hundred years,] to either untie or unravel this knot. Therefore, I crave the indulgence of this court, to place this marvellous, sententious knot, in the full relievo of your learned honours' wisdom and legal knowledge, so that you may, if the gracious condescension of the learned judges of this court, pleases to wet the edge of their legal sabres, on this old fashion hone of common sense, they may then cut this colossus, this marvellous lying hydra of unbelief asunder, with the same adroitness, as the young subdolous conqueror cut the gordian knot, "His disciples came by night, and stole him while we slept."

And now having, please your learned honours, hung up this knot, [that has so unmercifully perplexed the nation of the Jews, and ferreted out all the Philosophy of the wise and great men of the outward christian world,] on the civick altar, full in the relievo of the bar of this court, I shall now undulate the audibility of every gentleman present, by expressing the unfeigned conviction of my mind before the court, by calling to the aid of my repulsive sensibilities, [at the folly of my fellow men,] as auxilliaries to alleviate the moral displeasure of my mind; and the language I shall now employ is this: that the idle tale, and self-contradictory report of the guards is, please your honours, one of the most fallacious stories, that was ever uttered by the tongue of man. I must once more iterate the pithy annunciation of my fellow dying men, as a marvellous sententious knot, to frighten the world out of the be-

lief of their own immortality, and the resurrection of the crucified body of Christ from the dead: although, your learned honours have once pounded my head with your *tilt-hammer* of cutting sarcasm, before all the ladies and gentlemen present, for my plenary use of the elements of tautology: therefore, I once more repeat the sleepy catholicon, gratuitously given by Jews, Deists, Atheists, and profound Philosophers, as a downy pillow and soul-conservator of the sons and daughters of Adam: "His disciples stole him while we slept!!!" The which declaration, as I have once said in the presence of your honours, is more remarkable for its sleepy stolidity, than any other quality.

A short note by the Stenographer.—Ye sons of Jacob, benignly indulge the writer to dolorously exclaim, in the gratuitous use of the language of one of your own prophets: "Hear, O heavens! and give ear, O earth! I have nourished and brought up children, and they have rebelled against me." Yea, they have deteriorated so far from the elements of intelligence and clear ratiocination, or the powers of legal argument, that even common sense has spread its wings and departed from the house of Israel; and the once glorious tabernacles of Jacob! so that their own God has fully justified himself before angels and men, in giving their full portrait on the telegraph of his Word, by his servant the prophet, of all the features and depreciating lineaments of their character: that is, in a moral sense, they stood below the feet of the ox and the dumb ass, in the slough of ignorance; wallowing in the mire of sin; and with a spirit surcharged with the elements of pugnacity and unbelief—rejecting their own national Messiah; on the luke-warm and nauseous lying element, generated by the oviparous spawn of the old serpent, Satan, in the caldron of the guards' dreams: who seem on this occasion, to have put the modesty of Moses' old serpent to the blush, in the science of falsehood: for he was wide awake, when he introduced himself into the drawing-room of the fair lady Eve: but never once insulted her high wrought intelligence, with the sporting vagaries of his sleeping moments. No, ye sons of Israel! if the Devil had not

We will now return into court.—But, may it please your learned honours the judges, to graciously indulge me to remark in your presence—although I am, it is true, both young in years and the practice of the law, at the bars of our higher courts of judicature—this being my maiden plea in this high court of chancery. Yes, please your honours, when my want of age, knowledge and practice of the law, is compared with the *time-bleached* hair on the heads of the venerable judges; [I stand like an ignis-fatuus, faintly glimmering before the flambeau] who have this day the legal honour to occupy the bench. Nevertheless, says a certain writer, "there is a stamina in man, and the empyrean conservatories of justice and truth, gives him understanding." Therefore, may it please your venerable honours, I still experience a Roman boldness, in throwing the toscin, and bidding a legal defiance to any young or venerable gentleman of the law, that either

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used more sensible and rational arguments, than the spurious, vague, and let me add, worse than cob-web testimony, and the sleepy stolidity of the guards, on which, O house of Israel! you have with a spirit surcharged with the elements of effervescence; so that your irascible fever, has led you in a rage of unbelief, to sell, barter, bargain, and dispose of your own legitimate and lawful Messiah, Saviour, and Redeemer, for a Roman soldier's dream. Is it not then high time, ye sons of Jacob, for you to lament with David and say: How is the beauty and intelligence of Israel fallen! tell it not in Gath, publish it not in the streets of Askelon; lest the offspring of the ox and the ass rejoice, and triumph over God's worse than brutish and besottish children! who have cast off and forsaken their true and only Messiah, the Lamb of God, who beareth away, in his own body on the cross, the sins of a guilty and rebellious world. O, ye sons of Israel! I say, you have sold your Messiah for less value than Judas Iscariot! For he, it appears, covenanted, contracted, bargained and sold him to your high priest, Caiaphas, and his irritable coadjutors in crime, for thirty pieces of silver. But, O house of Jacob, ye have solemnly covenanted, con-

forensick duty, curiosity or chance, may have this day brought into court. And while I experience the stamina of forensick zeal to flow in my youthful veins, I'll increase the acme of my challenge, and throw my toscin of defiance against the whole world, and bid human reason and pompous philosophy, with all its fastidious and insidious auxilliaries of serpent-like wit and ingenuity, propelled with the perennial currents of deistical risibility, which the most vitiated nature of man has the plenary possession of, to give, may it please your honours, any other translation of the guards' testimony, against the prisoners at the bar. Should your learned honours, the judges of this impartial court, subject yourselves to the assidious turmoil of translating the guards' evidence, into all the languages which are spoken on the face of the earth ; if, at the same time, your honours will gratuitously invite Alderman Common-sense on the forensick binacle before them, while your honours are making the translation.—And before I put my sabre [or the sword of the spirit] into the sheath, I will cast my toscin of defiance, and roundly challenge the whole world, for any man, whether he be a Jew, Deist, Atheist, a wise Philosopher, Turk, or Heathen, to give any other solution of the elementary sounds of the guards' oath ; or any other explication to the legal character of the language employed

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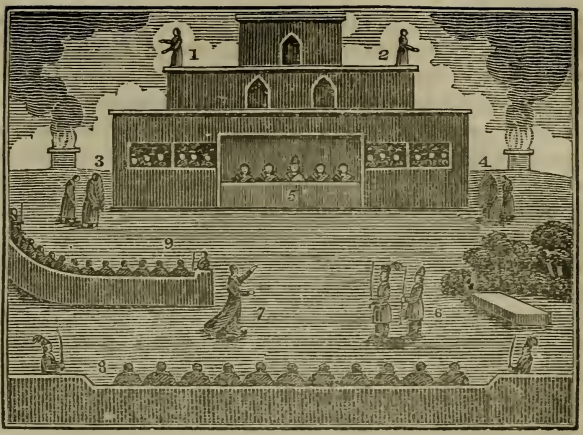
tracted, bargained and sold him, for to serve the Gentiles, as their high priest, prophet, king and Saviour, at a more moderate price, even for a Roman soldier's dream ! Look, ye sons and daughters of Israel, at the superscription on the base coin, that you received in payment for your Lord and Master, "his disciples stole him while we slept."

The thoughtful reader, will, I hope, be in the possession of at least so much of the element of mercy, as to forgive the aberrance of the Stenographer, who has been guilty so often, during the course of this trial, in his gadding so frequently out of court, after those collateral and circumstantial objects, and things which he humbly thought, had either a remote or near bearing on this trial.

by the watch, when the crucified body of Christ was first missing out of the sepulchre; than, please your honours, I have given to the same, to day, at the bar of this high court of law and inquest. When the young lawyer paused: at which the chief judge rose and signified to the court, that the hour to adjourn had again arrived. So the court stood adjourned to meet in the same place the ensuing day.



CHAPTER XXV.

The twenty-fifth day of the trial of the robbery of the sepulchre, of the crucified body of Christ.

And it came to pass, that early on the morning of the twenty-fifth day of the trial, the doors of the court house being thrown open at an early hour, the court met pursuant to adjournment; when the first carriages that arrived in front of the portico, brought a large squadron of Jewish and Philosophical ladies; but their

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Nos. 1. & 2. Justice and Truth offering up their respective burnt offerings, on their altars.

Nos. 3. & 4. Reason and Philosophy, with black veils over their faces; and their ladyships are much in the dumps this morning, at the young lawyer so unmercifully impugning the guards' testimony, against the prisoners.

No. 5. The five judges who try this cause.

No. 6. The marshal and sheriff leading into court the large stone, shubbery and trees of the garden, as being, on the principles of common sense, far less exceptionable witnesses against the prisoners at the bar, than the sleepy guards.

No. 7. The young Roman barrister, pleading the cause of the prisoners at the bar, charged with stealing the dead body of Christ out of the sepulchre.

No. 8. The eleven disciples placed in the old criminal's box to be tried for their lives, for robbing the sepulchre.

No. 9. The twelve jurymen.

words were few; for the young lawyer's translation of the guards' oath, the day before, had in a great measure anchored their oscillatory members of speech, under a silent sanitary quarantine; so that it put the spectators in mind of a saying that is written, "there was silence in the empyrean regions for about the space of an half hour." And when the young gentlemen went out of court to assist them to alight, their words, like the iron money of one of the old Grecian states, were ponderous and few: neither were there any display of that volatile gallicism of style, nor near so many deistical idioms in their vocabulary to these ladies in order to distress the fearful audibility of the sheep-hearted friends of Christ, this morning: for the young attorney's new and simple mode of dissecting the watch's testimony, and then throwing the elementary parts of their evidence into the language of common sense, had so marvellously dismantled the young gentlemen of their usual urbanity, that the pleasing sauvity of their style towards the ladies, appeared to us this morning, who are sailors on board the gospel ships, as if our young Deistical gentry, were either sailing under *their courses* or *close-reefed topsails;* in consequence of the contrary winds from the clouds and arguments of the prisoners' advocate; which had caused a head and pitching sea: and that was not all, for the young lawyer's *air-pumps* had raised clouds of dust, through the once transparent and empyrean regions of the age of reason; when there suddenly appeared rising out of the sea of Jewish unbelief, and Deistical and Atheistical infidelity, a few little ominous clouds, like "a man's hand;" which their forecasting minds did but dimly see, through the smoky glasses in their telescopes.

Now, these ugly little clouds, appeared to be rising out of the false sea of the guards' testimony; which, in process of time, might, for we know, shipmates, there is neither confidence nor certainty to be placed in those angry looking aerial prophets: just so the young lawyer's translation of the guards' evidence, had spread clouds and darkness over the whole horizon of infidelity;

lest, in the issuing of the case pending at the bar, the artful and insidious young lawyer should, indeed, invalidate the guards' evidence, which is all that is necessary to give the gospel scheme pre-eminence.

And it came to pass, that these young Deistical gentlemen, walked with a kind of dead march, up to the carriage doors, and viewing the sombreness in the deathly cholera of eternal damnation, which laid for the time being a sanitary embargo on their tongues, they reached forth their hands to assist the ladies to alight; and in solemn silence, inducted them into the great gallery.

And it came to pass, that as soon as the young ladies of the Jewish and Deistical families, of high blood and noble birth, were all accommodated with seats in the great gallery, that the plain vehicle arrived at the portico in front of the court-house, having on board the two most wise and scientific ladies of this mundane dispensation; that is, Reason and Philosophy: but, these aerial sisters were rather neglected; for neither the judges nor the chief almoner of the court, paid them that special attention this morning, they had previously done; as all the forensick officers of this court were either musing, or else deeply forecasting in their minds, on the sombre appearance of the alarming vulnerableness of the guards' testimony; for fear it would not stand the fire of this youngster's argumentative ordeal, when he came to put the spurious coin into this new crucible, to undergo the melting heat of Hell fire, and the wrath of God, with this superscription: "His disciples stole him while we slept." So that it appeared, that this young lawyer with his fine sash and maiden plea, at the bar of this court of chancery, lowered the acme of the judges' finer sensibilities towards those amiable ladies, Reason and Philosophy: and that the former manifestations of respect which the judges and other officers of the court had publicly paid to the fair part of this mundane dispensation, did for the time being, condense the mercury in the thermometer of their once [to all outward appearance,] unfeigned

affection to these two blooming roses, in the garden of a transient paradise, that had sprung up under the genial warmth, and luminous influence of the Sun, in the empyrean region of the age of Reason, when our young barrister's argumentative breath, raised so many little clouds, which were fast spreading themselves over the court; which, at the same time, caused a state of deterioration to take place in the once almost surcharged affections of the officers of this court, towards the once superlative graces of the ladies Reason and Philosophy; to lower itself down to stoical indifference of three score years and ten, quite in another region, under the solstice of a long winter's night.

A few reflections by the stenographer, on the state of the judges' mind, at the young lawyer's maiden plea at the bar of this court. Respected friend and thoughtful reader, of this mysterious and at the same time all-important trial, I humbly ask with all due and becoming deference, to the national and theological prepossessions and prejudices of the Jew, and the sensual secret dislike of the Deist, with his pleasing system of sublime ethicks, drawn down from the bright clouds, that float in the high atmosphere of the age of Reason, by the lightning rod of unbelief, which he has written on the telegraph of vanity, against the high claims of Christ and his gospel. And the wise Atheist I will not forget; but with that humble and becoming respect for his ideal gods of inert matter, or that our mundane system and dispensation are eternal. I say, this wonderful triumvirate of profound wisdom may, if the three wise Doctors please, carry their opposition to Christ and his church on earth, to the most plenary acme of the pugnacious fever, of their minds and hearts against him. But with all due respect to the three Doctors we have alluded to: to wit—Messieurs Jew, Deist and Atheist, let the poor sailor who has taken up the goose-quill to be the amanuensis of this trial, humbly ask these three gentlemen, What will the icy feelings of your chagrined hearts and astounded souls be, if in the final issue of this trial, this young lawyer should be fortunate enough to prove beyond mathematical demonstration, and also by the most irrefragable testimony and indubitable evidence:

And it came to pass, that the ladies' footman had to assist them to alight out of their plain carriage, with their two secretaries; which were all the retinue that formed their private legation: when the ladies, Reason and Philosophy, went attended only by their two ladies' honour, *Unbelief* and *Hardness of heart*, into their small gallery, and quietly took their seats, lowering their *royals*, or if our marine simile by our modern ladies is not perfectly comprehended, they let fall their black veils, in order to conceal their expressive counte-

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if, I say, (the reader may indeed smile at my many tautologous premises and categorical corollaries,) this young stranger should, in the sequel of this trial, before this court of law and inquest, make it manifest to all men, that the eleven disciples, the chained prisoners at the bar, did not steal the crucified body of Christ out of the sepulchre: but, that this said Christ did go out of the silent grave, by a latent and divine power, which he had (in his hypostasis nature) inherent in himself, independent of any other being; therefore, from this hypothetical position, I shall again most unmercifully impugn the wisdom and knowledge of these three aforenamed gentlemen; to wit: the Jew, Deist, and their dear kinsman the Atheist, with another of my tautologous conclusions: and humbly ask my three scoffing and risible old shipmates, on board the ship of time, while you are sailing over the boisterous seas of this mundane dispensation, my simple inference is this: *That if Christ rose from the dead*, for I wish to pester the reader's mind with my monstrous remarks on this point, and no other of the theological compass of the gospel; that the whole colossus of the truth of the bible, or revealed religion, rests: so that its grand and cardinal truth is no more affected, with the multiform formularies in use in the christian church, and the multifarious views which mankind have taken of the nature, attributes, and character of Christ; nor the discrepancies of the views, that the various divisions into which the outward church of Christ has fallen, in their theological disquisition on shades or points of doctrine: We say, shipmates, these trifling and minor syllogisms of the schools, which the imperfect views, that the poor plebeian followers of Christ have taken, during the sombre ages of a dense and cymmerian dispensation, of the

nances. And it is worthy of special notice this morning, that neither the finger of scorn by lady Carnal Reason, nor the telescope of philosophical vanity, by her dear sister lady Philosophy, were to be seen this day in court. And no sooner were the ladies and gentlemen in the galleries all seated, than the five judges, and all the other forensick gentlemen, with all the other civil officers had arrived and taken their legal stations, when the chief marshal of the empire, and the high sheriff of Rome made their appearance before the

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clouds of ignorance and gross darkness, so that when the church first began her emersion from behind this dense bank of the clouds of superstition, which so long obscurated the radiant light of the true Son of righteousness, from his spiritual church: I say, is it any wonder then, thoughtful reader, that some of his followers should have made choice of one mode of outward worship, and others draw different corollaries respecting the nature and character of his person; and that others, also, should be led to form different views of the ethicks, dogmas, and design of the gospel? But these minor things, however we mourn over and lament them; yet, they no more, as we have just said, affect the grand question of the truth of the gospel, and the immortality of the whole world, than the different languages spoken by the tribes and nations of the earth, go to prove that they are not intelligent and rational beings; or that the different complexions of the human race, with the discrepancies in their modes, customs and habits of living, would be a mathematical demonstration, that their physical existence is not derived, and daily supported by the same natural sun in our heavens: we say, the same sun, as a creature of God, gives life and vitality to all mankind; let their geographical location on the face of the earth be where it may; and their condition, as it regards civilization or not, be what it may: just so with regard to the cardinal point at issue in this trial. For if Christ rose from the dead, as Paul says; then, and in that case, the solemn seal of Heaven is set on his person and character, *that he is the only true and lawful Messiah of the Jews;* and is ordained of God to open the flood-gates, and pour out an overflowing cataract of the wrath of Almighty God, on all the risible Deists and Atheists, in the christian

portico, and entered the court—bringing in the state's prisoners, for the last time they were to be jeopardized for their lives. And when they had placed the eleven disciples of Christ in the old criminal's box, before the bar of the court, the marshal and sheriff withdrew.

And it came to pass, that the court now being all in solemn session, and silence for some time having embargoed the vibrating apparatus of the young Jewish and Deistical gentlemen and ladies, in the great gallery, and also laid a solemn levy on the more delicate oscillatory members, and the argumentative powers of ladies Reason and Philosophy, in the small gallery—when the young attorney rose and resumed his former plea against the guards' testimony; and facing the judges and the jury, with a glow of scintillating fire in his

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world! And then, ye scoffing gentlemen, with one of the persecutors of his church, you will in your dying moments, or when your once risible ghost awakes in eternity, exclaim, Thou Galilean, hast in all points of the moral compass, the most decided pre-eminence.

The intelligent and thoughtful reader will once more pardon the poor sailor's falling off the *wind's eye* of court business, and *easing away the sheets* and slacking the *bow lines*, and squaring his *yards*, in order to give chase to a large fleet, commanded by admiral Jew, vice-admiral Deist, and real-admiral Atheist. But, as most of their ships were fast sailers, the poor sailor on board the gospel ship, which in consequence of many storms, during a long voyage of eighteen hundred years, had collected a number of barnicles and other small sea-shells, with no small quantity of sea-grass on the bottom of the ship, which greatly retarded her way through the water; therefore, when he had given chase a few hours, and found he could not overhaul them, he fired his long *bow-chasers*, loaded with the amunition from the arsenal of Hell fire; and then hauled his wind and sailed into court again; and now promises the reader, that he will not give chase any more, till this trial shall come to an issue, one way or the other; that is, till the prisoners at the bar, charged and indicted with robbing the sepulchre, are either condemned or finally acquitted.

forensick countenance, which the lightning rod of unsophisticated logick, had drawn from off the hallowed altars of truth and justice: said, may it please your honours the judges, with the wise and I trust impartial jury, which by the indulgence of all the parties concerned in this trial, I have, to the best of my legal judgment, selected from the different citizens of the empire: to wit—two Doctors of the Jewish theism; two Deistical Doctors of natural Philosophy; two Doctors who have received a finished education in the sleepy school of inert matter; who are by some people surnamed Doctor Atheist; two Doctors of the Turkish amphibious theology; two of Heathen mythology; and two of christian Divinity. Thus the court may see, in the selection of a new jury to try this mysterious cause, (that has rather perplexed mankind so long,) I have acted with as little partiality as possible, under the pressing difficulties and emergencies of the case: and please your honours, having obtained a jury affirmed and panelled, somewhat satisfactory to my mind; therefore, I shall proceed a little out of the tract of forensick argumentation, at the bar of this high court of law and inquest, and if it is not rather a little indecorous at this serious stage of the trial, when the lives of eleven of the citizens of the Roman empire are pending at its solemn bar, I do, please your honours, experience as the counsellor in the behalf of the prisoners at the bar, a powerful predilection, to indulge the volatile scintillations of my mind, and the flowing vivacity of my spirits, in the presence of this court in the use of oblique irony. But, may it please your honours, the latent object I have in view, in my legal levity at the bar of this solemn court is, that I may press home with the ironical screw of my forensick jokes, the imperious necessity of removing this deteriorating dispensation of legal imbecility, which has overcast with a sombreness the antecedent fame of this high court of Areopagus, which it is this day labouring under. Therefore, in order to shore up the tottering walls of its former colossean glory, and its tenacious adhesion to inviolably

administer impartial justice to all men; therefore I shall, in order to place the illegal aberrance of your learned honours, from the obvious path of duty, during the time of the past session of the court, which has been occupied in the case of the prisoners at the bar, proceed in the use of my ironical category, both humbly and obsequiously pray the judges of this court, to immediately issue out from the bench, a writ of caption or bench warrant, and forthwith place the same in the hands of the marshal of the empire, and the high sheriff of Rome, and that they be duly empowered to take with them all the small satellites of the law, that revolve round them, as the two primary orbs. And may it please your honours the judges, that this civil triumvirate be sent to the garden, hard by the cross on which this strange and mysterious being called Christ, was crucified; and let the foregoing officers of justice serve legal process, first on the large stone which had been sealed on the entrance of the sepulchre; secondly, on the fruit and other large trees where the new sepulchre is located; and, thirdly, on the small shrubbery in the garden. And now may it please your learned honours the judges, with this wise and profound jury, to indulge me to say, that this small triumvirate of irrational things, from out of the garden where the sepulchre, and the crucified body of Christ were, by the sanitary laws of Jewish unbelief, quarantined in the foul waters of death—would, please your honours, constitute a far more legal and indubitable witness against the prisoners at the bar, than the testimony of the Roman soldiers. And as I have no doubt, but that your honours' minds, are calmly viewing the character and nature of my irrational evidence, and perhaps are ready to object to the relevancy of my unforensick remarks; which may, at the first sight, appear like a wild uncourtly monster. But, please your honours, be that as it may; yet, I experience it to be my duty to pray the indulgence of this court, to calmly and dispassionately hear, and weigh the reason and argument

which I am prepared humbly to submit at the bar, in the behalf of the three harmless witnesses, which constitute this innocent band of evidence; to wit: the stone, trees, and the shrubbery of the garden. And please your honours, from the patient aspect which I this morning behold in the countenances of the judges and jury, I shall consider it as a gratuitous expression of the rife desire of your honours, that both the time and patience of this court will be cheerfully granted; while I shall illustrate and explain this singular phenomena, or if your honours please, new forensick testimony.

And now, may it please your honours the judges and jury, that my argument in favour of these harmless witnesses, that is: that the stone, trees, and shrubbery, would be at the bar of this court, more legal witnesses, than the guards' story, which we prove as follows; to wit—That this small association of animate and inanimate things, which under some special and peculiar circumstances are admitted at the bar of our courts, either as collateral or circumstantial evidence, in many cases where positive evidence is wanting. And in order to refresh the memory and audibility of your honours the judges, with this wise and learned jury of doctors, from all the systems of theism, of theology, and mythology in the world, I am once more bold in saying, that this little tribe of the stone, the trees, and the shrubbery, have not acted like the Roman guards, viz. come into court and before our altars, in the presence of our empyrean rulers, at the bar of this high court of chancery, under the sacredness and solemn sanction of their affirmation, and in the presence of

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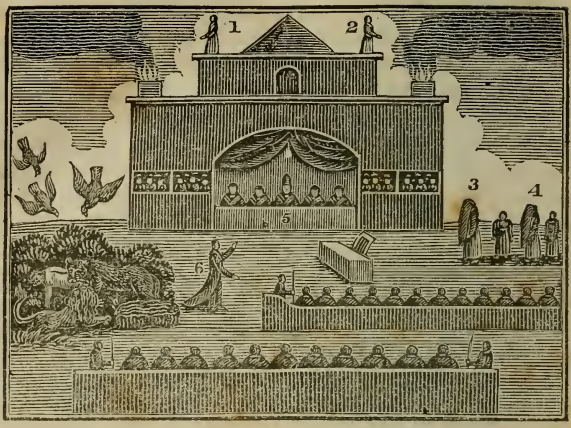
A note to the reader.—The young attorney on the side of the truth of the gospel, by the rules of common sense, does most indubitably prove, both to Jews, Deists, and Atheists, that the stone, trees, and shrubbery of the garden, are a far more substantial and reputable witnesses against Christ rising from the dead, than the guards, Caiaphas, and the whole nation of the Jews' report to this day.

your honours and the gentlemen of the jury; and in the most absolute language, entirely disqualify and disfranchise themselves as Roman citizens, from being any kind of evidence whatsoever, either of a positive, presumptive, circumstantial, collateral, parole, or even exparta character, against the prisoners at the bar. Therefore, the conclusion is this, that this little animate and inanimate association of harmless witnesses, of the stone, trees, and shrubbery, would be a thousand times more substantial testimony at the bar of this court, who were the artful knaves, or the notorious and sacrilegious villains, that robbed the sepulchre of the crucified body of Christ, than the sleepy stolidity of the blind guards, and Caiaphas the high priest of the Jews.

Therefore, may it please your learned honours the judges, and this enlightened jury, my legal conclusion is, and I shall humbly persuade myself, that the united wisdom and profound knowledge of this court, will most candidly flow into the same just conclusion, in order to allow me sufficient *sea-room* and depth of legal water, to sail my maiden plea safely past the hidden rocks, false sand bars, and the barbed heads of their insidious sunken chevaux-de-frise; which, may it please your honours, the judges and the jury, the guards have placed in the way of the innocency of the prisoners at the bar of this court.

Therefore, may it please your learned honours the judges, with this profound jury, Caiaphas the high priest of the Jews, by taking him at his own words, and public declarations to the whole world—that is, as his holiness, from the sleepy stolidity of the guards' testimony, affirm, were all asleep, or in an entire state of insensibility. Then, please your honours, the simple inference I shall draw, is this: that neither his holiness, the guards, nor the whole of the Jewish people, knew not, from their own words and solemn testimony, whether or not it were a hungry and ferocious leopard, that sprung from off one of the large trees in the garden, and carried off the crucified body of Christ into his den, at the base of one of the rocky mountains in the land



of Israel! I beseech the court to patiently indulge me with a few moments time, in order to give a few more turns to my ironical screw. Therefore, I shall humbly ask your learned honours the judges, with this wise and scientific jury, whether, perchance, it were a poor solitary half-starved jackal, whom his hungry master the lion, had sent out early that morning, to look through the vineyards and pasture grounds of the husbandmen of Israel, for a lamb or kid, or a tender calf, that laid at a little distance from the farm-houses; so that he might come and carry it off to dine on that day; when this marauding little servant, seeing this solitary garden, mistook the same for a vineyard: and observing a vast number of trees and shrubbery in it, when this nefarious, or, if your honours please, nightly pedestrious servant of the monarch of the forest, crept in under the garden gate, just at that very auspicious moment, *when*

Nos. 1. & 2. Truth and Justice offering up their respective burnt offerings on their altars.

Nos. 3. & 4. Reason and Philosophy, with black veils over their faces, and the ladies are rather in low spirits, at the new manner the young lawyer undertakes to settle this long war of controversy.

No. 5. The five judges who try this cause.

No. 6. The young attorney, who pleads the prisoners cause.

the guards had, to a man fallen asleep! when the little jackal, please your honours, seeing sixteen Roman soldiers, gently placed by the nebulous queen, in a state of somnolency, in every direction round the sepulchre; when, at the same time, the oderous effluvium of the dead body of Christ, came immediately in close contact with his alfactory nerves; when the little animal in a soliloquy reasoned thus: What a most delicious feast this crucified man would make, for the king, my old master! who, like one Isaac, is extravagantly fond of savoury meat: when the jackal crept out of the garden, and then with the fleetness of a hart, flew to the old lion's den—when his master rushed down from the mountain, and springing over the wall of the garden, where he found the guards fast asleep: when the old lion broke the royal seal, took off the stone, entered the sepulchre, and went off with the crucified body of Christ, *leaving the watch as he found them all fast asleep!!!* And when he arrived at his den, he like Isaac, ordered his servants to make savoury meat of this valuable prize. And after this monarch of the forest, with his beloved consort the lioness, or otherwise, lady Belzebub and her two daughters, *Reason* and *Philosophy*, had dined and drank their wine, and offered up of the same in a libation to the *sleepy muse*, as their acknowledgment to the goddess for this act of her special providence, in sending this dispensation of sleepy stolidity on the guards: and also her directing the wandering feet of his servant the jackal, to the garden and sepulchre, at this auspicious moment. And when the royal family had feasted themselves, on the body of this sweet and delicious (Lamb of God, who beareth away the sins of the world,) prize, the lion's old faithful servant, the jackal, was benignly indulged to partake of the fragments that remained of this feast.

But, to continue pressing the subject, by turning my ironical screw a few times more, I again ask your learned honours the judges, with the twelve Doctors who are in the jury box, (who represent all the wisdom of this world,) whether, perchance, it might not have

been an obreptitious, or if the court prefer the idea as more forensick, a sly Hyena, of whom naturalists inform us, please your honours, is both in its habits and profession, a perfect Anthropophagi; and that this grave digging Hyena came, while the watch were all fast asleep, and with its long excavating claws had reduced the stone to a perfect state of pulverization; and then forced the crucified body of Christ out of the sepulchre, and went off with the same to its lurking place, in the midst of the solitary mansions of the dead: and then called his friends and neighbours of the Hyena family together, to feast on the most delicious fare, that were ever before caught in the trap of sin and death, within the dark purlieu of the king of terrors.

But to proceed, as I am sailing along the iron bound coast of death, in chase of these marauding pirates, who have committed this horrid deed; and at the same time, please the court, viewing all the sable wonders that are more or less located along this dreary shore, and surveying the different agents by which this surreption, perchance, might have been made, [which has confounded the philosophy of the human mind,] for all that the guards, Caiaphas, and the Jews know, of the *soul-distressing loss* of the crucified body of Christ out of the sepulchre. Therefore, by turning my screw a few rounds, may it please the court, perhaps this insidious surreption were made by a flock of hungry vultures! As your honours well know, that naturalists inform us, that their vision and scent is said to be very keen! Now, these vultures might, in humble imitation "of the leprous men at the gate of Samaria, have entered into some loquacious remarks on their starving condition; or more forensickly speaking, they went into some interlocutory discussion with each other, and said, Why set we here on these barren mountains of the land of Israel, till we die with hunger!" let us fly to the garden, where the sepulchre is, that at this very moment contains the dead body of Christ; and, peradventure, we shall find the watch all fest asleep; and then my hungry brethren, [scoffing sinner, says God, "ask the fishes

of the sea, and the birds of the air," and they will teach you how to reason like men,] we'll feast ourselves to a degree of satiety, on that delicious fare, viz. the crucified body of Christ, which, Pilate, Caiaphas, and the centurion, have placed in the sepulchre: for there is no doubt, said the king of the flock of vultures, but we shall find the royal guards, all fast enclosed in the soothing embrace of the sleepy goddess !!

But, lest I should weary the patience of the court, and through it, as a forensick channel, the audibility and refined sensibilities of modern infidelity, with my puns and ironical levies on its legal indulgence, I shall only lay one or two more short sanitary quarantines on your honours the judges and jury's patience, and humbly pray the court, in the rife but borrowed language of a Jewish patriarch, to the empyrean ruler, and say: "behold now, I have taken on me the onerous responsibility to speak unto your learned honours the judges, and this learned and scientific jury, who are but dust and ashes; therefore, be not angry, peradventure," it might have been some one or more of the Anthropophagi club of ancient epicures, who are a set of gormandising gentlemen, whose highest felicity consists in feasting on human flesh: I say, these gentlemen, who sail under the flowing banners of this rife motto, "let us eat and drink, for to-morrow we die," hearing of so rich a boon as the crucified body of Christ; might (for all the watch knew,) have come while they were all fast asleep, and made this surreptitious invasion on the sepulchre, and went off with this delicious repast!! But, lastly, whether, please this court, it were not some of our physicians, who belong to the *burking-club*; indulge my impugning parable at the bar of this court, of law and inquest, over the sad loss of the crucified body of Christ out of the sepulchre; to say that it might happen in the course of events, that a small company of modern resurrection gentlemen, viewing through their auguring telescope the flight of this flock of starving vultures, might perchance have taken the wise and timely hint, by steering in the wake of their flight with

their *canvass-bag* to the garden, and put the crucified body of Christ in the same: and under the canopy of the empire of darkness, went off with the deathly prize, into the dissecting-room of philosophical vanity; and then send a polite card of assignation to *carnal Reason* and *vain Philosophy*, to come with all possible speed to the glorious sight of this conquered enemy, in order to dissect their prize.

And now, please this high and impartial court of law and inquest, I have gone through with my impugning parable, and shall lay aside my onerous screw, on the wonderful evidence that the guards gave in at the bar of this court.

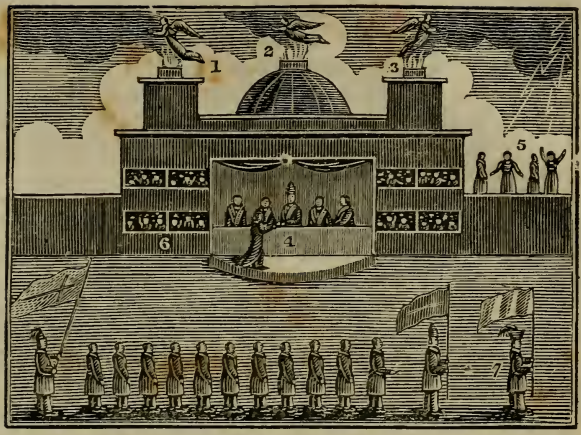
And now, it only remains for me in the faithful discharge of my official duty, in the behalf of the disciples' innocency, for me to pray your honours the judges, and the learned jury in the box, that infidelity may be for ever driven out of this court.

I shall now, please your learned honours the judges, with this wise and scientific jury, and all the other learned gentlemen who constitute the law elements of this court, both humbly and obsequiously pray, that these poor illiterate fishermen, who were by their old master taken from the sea, or rather lake of Galilee, and who are now held as prisoners in durance at the bar of this court, charged first by the guards; and secondly by the high priest of the Jews, with his whole nation to this day; and lastly by the Deists, and Philosophers of modern times, with the sacrilegious robbery of the sepulchre of the crucified body of Christ. Therefore, may it please this court, to indulge me as the advocate and counsel for the defendants, the prisoners at the bar, to declare to your learned honours the judges, with the gentlemen of the jury, that I do most seriously believe, both in law and equity, that the eleven disciples of Christ are all entirely clear and innocent, of all the groundless charges, allegations and specifications, that the states-attorney had so onerously endeavoured, on the side of the crown, to charge against them; and which your learned honours, with

this enlightened and scientific jury, and all the rest of the legal wisdom and knowledge of this court, do this day, no doubt clearly see with me, that the states-general's charges in the indictment, is merely predicated on a baseless fabrication—having no other solidity than the postulatory declaration of the sleeping guards; or, if it is not irrelevant in the case before the bar of this court, I shall say this nonsensical report of the sleepy guards.

And please your learned honours, as it is somewhat oppressive, by the unusual heat of a long summer's day, and I experience a little exhaustion through much speaking, which I perceive is obreptitiously entering within the purlieu of my physical nature—so that I perceive a state of collapse, or at least a state of lassitude, will very soon place me on a consopiation throne, in order to relieve my system: therefore, I shall now, please your honours, move this court, that a plenary discharge, and a full acquittal be forthwith given to the prisoners at the bar, the eleven disciples of Christ; and that their plaintiffs, the Jews, Deists, and Atheists, who love the coindication of the nubiferous dispensation, be by this court fully immersed with the costs of prosecution, and all other court charges. And I further beseech this court, that this bill, that contains this postulatum, this groundless and illegal charge, first against the prisoners at the bar, the eleven disciples of Christ; secondly, against the divine nature and person of Jesus Christ; and thirdly, against the christian theology at large.—My prayer this day, to this court of law and inquest is, that this foolish and nonsensical bill, be by the wise and learned judges of this court, entirely ignoramused, and then thrown under the table for the dormice, (who frequent the ephemeral barns of Doctor Deist, and the sleepy Doctor Atheist—for those dear little animals) to feast on, to a degree of satiety, forever: whose rife and daily motto, please your honours and the jury, is written on their unfurled banners by the tangible pen of sensuality, in glowing colours: "Let us eat and drink, for to-morrow we die."

And now, may it graciously please your learned honours the judges, and I trust impartial jury, with all the learned civilians of the Roman bar, that are this day within the purlieu of this high court of chancery: I shall humbly beseech you collectively, as you are all in solemn session, to grant the devout and unfeigned prayer of your humble and obsequious civilian; who, if the empyrean ruler knows his heart, and he is in the plenary possession of old Roman conscientiousness, to wit: please this court, that I have acted in the cause that has been so long pending at the bar of this court, purely on the high principles of Roman charity and legal philanthropy, in the behalf of so good and so just a cause; and the which, after so long and arduous a trial, I hope will issue in fully sustaining the antecedent glory of this court of Areopagus. And from the auspicious coindication, which the expressive index of clemency, I have the almost inexpressible pleasure of beholding this day, in the placid countenances of this court; which gives me a legal confidence, which I perceive is as it were rising almost to the acme of affiance; so that I shall gratuitously persuade myself, that my arduous forensick labour at the bar of this high court of law and inquest, has not been in vain: and that it will ultimately eventuate, in proving the rectitude of the prisoners at the bar--in obtaining the full justification of their persons and characters, in my having fully satisfied this court, and indulge me to add, the whole world of intelligent and rational beings, of the innocency of the eleven disciples of Christ. Therefore, I have but one small request to make, on the justice and equity of this court: the motion I shall now present to the bar, is this: that it may proceed forthwith to honourably discharge the eleven prisoners at the bar, called the disciples of Christ, from all future vexation and legal distress, either in their persons, characters, or estates; or in any longer durance at the bar of this or any other court of law and equity in the Roman empire, or throughout the whole civilized world, from this time henceforth, and forevermore. When the young advocate sat down.



When the chief judge rose and taking the young lawyer by the hand, paid him a very handsome compliment, for his rife activity in his legal profession, in placing his maiden plea before the court: and said he had illlustrated the precocious signs which the young ladies of his country foresaw of his future abilities, in the able defence of the innocence of the prisoners at the bar; and that he had fully feasted the judges and court, with a basket of those rich prodromas, from off his early figtree, in consequence of the new ground of his impugning logic, and sarcastical remarks, which

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Nos. 1. 2. & 3. Justice, Mercy and Truth, ascending into the fire of their respective altars to the empyrean regions, where they meet together and rejoice that the disciples are all true men, the sons of one common Father, who is the God of Truth, and are closely related by adoption to Joseph their younger brother in the flesh; but who, in the essence of his divine nature, is co-eval and co-equal with God: that is Jesus Christ.

No. 4. The chief judge compliments the young lawyer, for having cleared the eleven disciples from the charge of stealing the crucified body of Christ out of the sepulchre.

No. 5. The lightning from Heaven coming down on carnal Reason and vain Philosophy.

No. 6. The scoffing Deists and Atheists in the great gallery, filled with chagrin, and overwhelmed with fear, at the issue of this trial.

No. 7. The marshal of the empire, and the high sheriff of Rome, leading the eleven disciples of Christ out of court in triumph under flying colours.

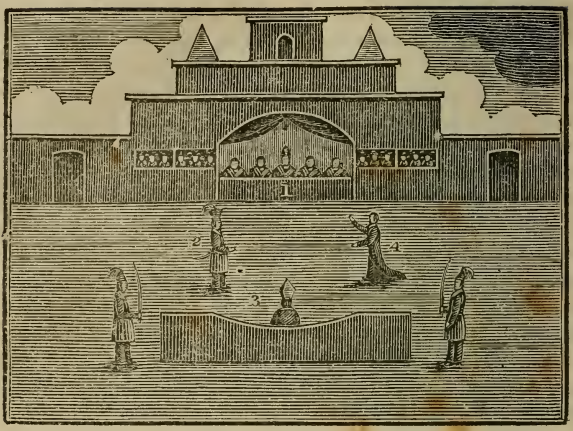
he had taken to clear the disciples from the false charges that had been preferred against them; and also, his so very ingeniously exposing the imbecility, and almost unpardonable oversight of this court, in its not seeing, that if the evidence of the Roman guards went to prove any thing under the sun, it rather proved the innocence than the guilt of the disciples.

When the judge informed this high court of chancery, that without any replication to the young barrister's justification of the disciples' case, that the prisoners at the bar, without committing their case to the learned jury in the box, were are all discharged from any longer durance at the bar of this, or any other court in the empire; and that this court of chancery, doth give them a most plenary and honourable acquittal from all the charges contained in the indictment, that has been preferred against them, at the bar of this court. At which annunciation from the bench, the whole court made a simultaneous rise, with the exception of the Deistical gentlemen and ladies, in the great gallery, with ladies Reason and Philosophy in the small gallery; who appeared much in the dumps—and many of the ladies had to make a speedy application of their vials of hartshorn, to prevent what the vulgar call the lock-jaw. And when the judge had finished, the court gave a salubrious shout of praise, for there was exceeding great joy in the court.

And it came to pass, that the disciples went out of court, headed by the marshal and sheriff, with their colours unfurled, with this motto, "In the white field of the gospel banner, Christ is risen from the dead;" which motto, when the Deist, and their first cousin, the Atheist, cast their invidious eye, or fastidious visions on, this soul-chagrin, and to them awfully alarming motto, their pugnacious and scoffing honours, all slunk out of court filled with amazement, and astounded with disappointment, and overwhelmed with shame; each singing this mournful soliloquy in their minds, and consciences: "Thou, O Galilean, hast in all things the pre-eminence."

And it came to pass, when the disciples of Christ had left the court, that the young barrister rose and tendered to the judges and court, his most grateful acknowledgments, for the favour granted him in the untrammelled use of the court, in order to vindicate the character and justify the persons of the disciples of Christ. And I now humbly and obsequiously pray the court, to accept the sincere homage of my highest consideration, for its patient attention while I endeavoured to advocate the cause of truth and innocency: and presuming on the past clemency and indulgence of this court, I am, as it were, almost involuntarily led to embargo this court one day more, in order to give me an opportunity to present to the bar and vision of this court, a short portrait of the persons and acts of Caiaphas and Pilate, after the crucified body of Christ was taken, or went out of the sepulchre.

When the chief judge rose and informed the young barrister, that the court experienced the highest feelings of clemency and legal indulgence towards him; and therefore, the court is at your service; and at the same time praying, that your learned honour will not exceed the longitude of another day, as the court in general experiences a considerable degree of lassitude, from the length of the trial. The chief judge then announced, that in consequence of the wish and prayer of the young attorney, this court stood adjourned to meet in this place the next day.



CHAPTER XXVI.

And it came to pass, that the court met pursuant to adjournment, on the morning of the twenty-sixth day of the trial. During the recess of the court, the young attorney took out a mandamus or writ of caption, from the high court of the empire, and had it served on Pontius Pilate, the governor of Judea, and on Caiaphas, the high priest of the Jews. And as soon as the judges, and all the other learned gentlemen of the bar had arrived and taken their seats, the spectators also came very early, and took their seats in the galleries; when the marshal and high sheriff, and their satellites of the law, brought the governor and high priest into court, and placed them before the bar; when the plebeian orders, rushed in and filled the isles and areas to a state of almost overflowing. The legal officer of

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No. 1. The five judges of the court of Areopagus.

No. 2 The Roman governor, a prisoner at the bar, charged with the neglect of his duty, in not bringing the guards to trial: and also for his not apprehending the disciples, as soon as the crucified body of Christ was missing.

No. 3. Caiaphas charged with the neglect of duty.

No. 4. The young lawyer pleading against the governor and Caiaphas.

the court offered up the usual offering of *God save the emperor and Commonwealth.*

And it came to pass, that when the ceremonies and formalities were all gone through with, and silence pervaded the court, the young advocate for the cause of truth and justice, rose and in a most solemn manner, thus addressed the judges and the whole court: May it please your honours, who constitute the legal elements of this heretofore honourable and impartial court, and ancient tribunal of truth and justice—I once more most humbly pray the court for a few moments, to condescend to denude itself of its postulatory panoply of false sophistry and vain philosophy, and lay aside its flimsy drapery of modern philosophical ratiocination; or please your honours the judges, let this high court of law and inquest, throw over its shoulders the old ruthless cloak of truth and impartiality, armed with the vigorous panoply of Roman justice, and clothed in the imperishable garment of Roman virtue, richly embellished with the gems of temperance and the embroidery of old Roman legal chastity, while, may it please your learned honours, I take the gratuitous freedom, of placing some of the latent acts and dark clouds, which I see rising out of the shameful delinquency of the prisoners at the bar.

Now may it please your honours, I would inquire by way of information, on this point of the law compass, if it is not viewed by your honours, as irrelevant for a young civilian to presume to make a small levy on the time and patience of the court, and ask your learned honours, What in the name of common sense would you say, ought to have been the obvious and straightforward line of duty, for these two notorious prisoners at the bar, (that is, please your honours, Pilate and Caiaphas,) to have pursued, when first the guards' report undulated their audibility:—to wit, "that his disciples stole him while we slept?" May it please your learned honours to indulge me with your patience and legal clemency, while my forecasting mind takes the forensick liberty, in consequence of the coindication I

see in the ominous features of wisdom and legal sagacity, which I have this morning the high-wrought pleasure of beholding in the countenances of this court: Then, please your honours, as your forensick prompter, I would answer: Why did not Caiaphas, the prisoner at the bar, upon first receiving the guards' report, call his servants, and give immediate orders for his theological carriage to be made ready, and command his postillion to drive off with all possible speed to the palace of Pilate, the other prisoner at the bar, and then devoutly pray the governor of Judea, to have immediately sent for the centurion and his guards, to make their appearance before his regal honour, in order that Pilate might closely examine the centurion and his guards, on this heretofore unheard of recreant conduct of Roman soldiers, going all simultaneously to sleep: [when placed on duty,] and then, if Pilate was convinced of the validity of the watch's report, please your honours, it would have been Pilate's obvious line of duty, and also straight-forward course, for his excellency to have pursued, first as a duty which the governor owed to his legitimate sovereign; secondly, to the honour and military glory of the Roman army; thirdly, to his own character as a governor of one of the provinces of the empire, for to have given on this mysterious catastrophe, this unexpected and pressing emergency of the case, his most imperative orders to have had Jerusalem, with all the regions in the vicinity of that noted city, in every possible direction, most faithfully searched for the crucified body of Christ: so that, please your honours the judges, if the disciples, with the dead body of their master were in the land of the living, to have had them all, with their fraudulent merchandize, immediately arrested, so that the crucified body of Christ might have been once more safely lodged in the sepulchre. And please your honours the judges, if the recreant disciples, had by any means whatsoever destroyed the body of Christ, then Pilate should put the notorious robbers in hold, under safe durance, by the strong arm of the civil and military

laws of the empire, till the day should be fixed for their trial—which this court well know, would eventuate in their immediate death, by the act of crucifixion.

Your learned honours the judges of this court, with the whole world, may clearly see, how very easy it would have been for Pilate, the prisoner at the bar, by doing his duty at this momentous crisis, to have set the whole of that deleterious catastrophe forever at rest: that is, please your learned honours, whether the eleven disciples stole the crucified body of Christ out of the sepulchre; or, whether Christ did indeed rise from under the dark empire of death, by his own latent or divine power.

I make no doubt, but your honours clearly see with me, that my corollary, or if you please, my simple conclusion, is really so very easily comprehended, that any child of ten years of age, of common capacity, and blest with a state of sanity, could give the answer; which would have saved our wise men of 1832, a world of assiduous turmoil, in deciding this long irritable controversy—whether the theism of the Jews, or the theology of the Christians, Deism, or Philosophy is true. But, I will not detain the court with my simple argument any longer. This, no doubt, appears to your learned honours the judges of this court, to have been the legal, and what our country people would have said, [had they been asked,] the straight-forward road: and our marine friends, the straight course and the legal point of the compass, for Pilate to have shaped his official conduct by; which, please your honours, would have eventuated in the governor's honour, and have saved our sovereign, [that is, satan, sin, and vain Philosophy,] and his government, both the time and expense of this singular and mysterious trial.

Now, this line of conduct on the prisoner's part, at the very moment the news of the reported robbery of the sepulchre met Pilate's ear, would have been praiseworthy. And who would have thought, please the court, that it were possible for a Roman governor to have acted otherwise; especially, when we all know

that Pilate was well acquainted with all the wise axioms of the civil and martial courts of law: and that the principles of duty, and just allegiance to his sovereign and his laws, would have propelled Pilate, if guided by the steady helm of common sense, to have straitly pursued, and legally acted out, such an easy and obvious line of duty; which the imperious emergency of the case demanded at his hands.

And may it please your learned honours the judges of this high court of law and inquest, as well as every other person in court, who may be blest at this time with a state of sanity will, I presume, gratuitously follow in the simple, and no doubt in some people's views, my almost childish manner of reasoning, and say that my logic and argument, is altogether too puerile to be presented at the bar of such a profound court.

Well, I shall, by way of legal courtesy, admit the relevancy of some people's impugning remarks, on my childish logic. But, may it please your honours, the sententious declaration of a certain theologian, is of sufficient buoyancy, to keep my head above the waters of scorn: to wit—"Out of the mouths of babes and sucklings, thou hast ordained praise:" therefore, armed with this childish panoply, I shall out-brave the pitiless storm of those fastidious people's risibility, and proceed, please your honours, and say, that both Pilate and Caiaphas' own personal responsibility, which the high dignities of their official station, both in church and state called for, would lead, and even have roused them to such a simple and obvious line of straight-forward duty: and not only so, I should have thought, that both the prisoners would have taken up the simple telescope of common sense, and then at least take an oblique view of the general opinion of all mankind—which certainly would have had some powerful influence on their minds, in legally and theologically propelling them, while sailing, or rather labouring under such a weight of public and personal responsibility, for them to have done their respective duties.

But, may it please your learned honours the judges

of this court, Pilate the Roman governor, and Caiaphas the high priest of the Jews, the prisoners at the bar, in their most shameful and total neglect of obvious duty, and entire delinquency, of all those wise and prudent measures, and at the same time precautious, civil and military steps, when overtaken by such an unexpected catastrophe, spreads an inexplicable cloud, which the vulture's eye cannot pierce through: and at the same time, such sombreness locates, like a dark suspicion over their persons and characters, that will overwhelm them with the deepest moral disgrace forever. So that, your learned honours, I make no doubt, see with me, that the line of conduct I have presented at the bar of this court, as a reasonable way-mark on the public telegraph of their duty, and please your learned honours, indulge me to place a synoptical view of the prisoners' case before the court, by just observing, that if Caiaphas and Pilate had acted as men of rife activity, how marvellously easy it would have been for them to have at once detected the robbery of the sepulchre. And indulge me once more to ask the court, Whether such a line of duty was not imperiously necessary, to defend their own heads from becoming reprehensible to the vituperating voice of all mankind?

And now, may it please your learned honours the judges, to extend the clemency of your indulgence, while I assume the office of a prompter in your honours' behalf; so that what I should naturally conceive to be the full acme of the forensick fever of your legal displeasure, at the disgustful view, which the wisdom and good sense of your honours' take, at the shameful delinquency and pusillanimous conduct of Caiaphas and Pilate, the prisoners at the bar. Therefore, I am now led, from the calm expression I behold in the countenances of this court, to believe, that in consequence of the few law explanations, and small coruscations of legal light, which I have in my very imperfect reasoning placed in the view of your learned honours; so that I presume, your honours see with me, that the darkest shades of legal guilt and just suspicion, converges itself

on the heads of the prisoners at the bar: so that both Caiaphas and Pilate must have had some latent and black design, which laid deeply imbeded in their strange conduct, that they so publicly manifested in their studied aberration from the well known path of their duty, which was so obviously written in the most glaring signs, on the telegraph of the law—in the characters of justice, truth, honour and personal character, for them to have steered by, while they were sailing under that dark and cloudy dispensation, to them, of the sad and soul-distressing loss of the crucified body of Christ out of the sepulchre.

Now, may it please your learned honours, there certainly hangs a profound mystery over the prisoners' conduct: to wit—in that they have acted with the most profound wisdom, and civil, military, and ecclesiastical skill, to secure and safely guard the body, when first deposited in the sepulchre; and yet, that the self-same persons should, from the very moment the report came out, that the sepulchre was robbed, alter their conduct, and become like a set of pusillanimous, *ghost-ridden* and superannuated old ladies—as if they were afraid to go near the solitary mansions of the dead! so that both the governor and his pious coadjutor, should in the course of thirty-six hours, become the recreant slaves of the greatest acme of spectre fear! But, I pray the court to bear with the relevancy of my logical screw, to press the subject home, while I endeavour to analise the *spectre* conduct of the governor and priest; so as to resolve its fearful principles into its immoral parts. Then, may it please your learned honours, I do believe and declare, at the bar of this impartial court, that there certainly lies at the door of the prisoners' moral accountability, the deep sin of one of the most nefarious designs and diabolical collusions, in their thus obreptitiously gliding off from the straight path, which common sense placed before them, in their shamefully and silently passing by their obvious duty: and then, please the court, countenancing, under a base policy, the lying and sleepy report of the guards—that

the disciples of Christ, only eleven in number, came and over-awed a band of Roman guards, and ran off with the bleeding body of Christ; and that too, please your learned honours the judges, with all the sensible and intelligent part of mankind, while a noble watch of the imperial soldiers of the Roman army, had the charge of the same, under the awful penalty of immediate death! And that these men should all fall simultaneously to sleep under the foregoing circumstances!

And now, may it please your honours, what person in a state of sanity, would ever have believed, that Pilate and Caiaphas, the prisoners at the bar—that is, please your honours, if you are disposed to admit the relevancy of my views, you will then be led to say, from the deep expression of wisdom and science you this day behold in their vivid and scintillating countenances, at the bar of this court, which in my humble view, characterizes them as enlightened and intelligent gentlemen. Now, please this court, from the imposing appearance of these two prisoners, Who in the sacred name of the divinities of our mythology, would ever have once indulged the latent thought, that Pilate and Caiaphas would, please your honours, have had the bold and daring effrontery and bare-faced temerity, and let me add, shameless audacity, to make such an outrageous surreption on the long established usuages and axioms of the principles of common sense; and like the loquacious ladies of ancient Tyre, Pilate and Caiaphas should follow a recreant banditti of unprincipled Roman soldiery, and sing as a certain writer has said, like a harlot of Tyre, this epithalamium ode, or this incongruous stanza: "His disciples stole him while we slept!" For your learned honours must well remember, that these prisoners let the *lying fox* peep his red head out of the bag, before the bar of this court, when they gave in their personal evidence, to prove that all their prudent and legal measures were adopted, in order to secure and safely guard the body of Christ in the sepulchre; if his honour the chief judge will have the goodness to refer to his notes in Pilate's case. Your

honour, without any rife logick of mine, will see, that when Caiaphas was in the private drawing-room of Pilate—how that, through the base principles of fear, and personal interest, they agreed with each other, to give the lying hydra of the guards' report; which appeared for a short season, to be struggling in their consciences, in a nascent state; that is, please your learned honours, a state, in marine language, between wind and water; or, in unfigured language, *a doubtful state*, between life and death: when the prisoners at the bar mutually agreed, to call in their old family couching physician, of private interest, who soon prescribed a gentle emolient, which gave a vigorous birth to the guards' report. Therefore, your honours' notes do, without a synoptical illustration, from the rife activity of my argument, in order to prove, that the prisoners at the bar, by becoming through a base policy, accessary to publish to the world such an absurd story; which does, please your honours the judges, deeply demoralize their character forever. And I hope your honours will not be alarmed, at the fever of my mind, from the remarks I have made, when I add, that they have most shamefully blasted before the altars of our gods, and in the eye of truth, their reputation; by stamping the broad seal of lying infamy on their characters, in thus publishing to the world, one of the basest falsehoods that ever undulated the audibility of mankind. So that, please your honours, it appears, I humbly presume, relevant to the wisdom and good sense of this court, for me, to say, that one of the most sable collusions between these two prisoners at the bar—to wit: Pilate the Roman procurator of Judea, and Caiaphas the high priest of the Jews, to give publicity to such an incongruous, base, vile, and diabolical report, must, may it please your learned honours, have had its rise and progress from the fiery worlds; by the agency of some flying salamander, with a heart and conscience as callous as the heart of ancient Molock: which, if, reports are to be relied on, had a hot oven in its breast, to burn infants alive. And the which figure I have

alluded to, please your honours, is but a feeble idea to set forth the lying and burning lava, that issued forth from the labouring volcano of their lying hearts. And, please your honours, were it possible, that Caiaphas, a learned high priest of the Jews; and Pontius Pilate, a person of some science at least, sufficient to fit him for the high office of a governor, over a large province of the Roman empire—so that these two, once honourable gentlemen, if it is not irrelevant to use the appellative of a gentleman, when referring to the prisoners at the bar, I shall iterate again, is it not self-evident, in the conduct of the prisoners, that they entered into one of the most pusillanimous collusions with the lying guards, in (as I have before said,) publishing one of the most incongruous and unlikely tales, that, please this court, draws in its wake all the black and diabolical lying satellites, that revolve round the prince of demons; which, please your honours the judges, leads me to draw this conclusion: that the prisoners at the bar, Pilate and Caiaphas, must in the very nature of the case, have made an onerous levy on the vilest and most diabolical principles, of the constuperating hearts of the basest of mankind, which in the very nature of the case, please your honours, have run the lying exchequer of the prisoners at the bar of this court entirely dry! But, may it please your learned honours the judges, which has, by the benign indulgence of our sovereign lord the emperor, been constituted into a court of law and inquest, over the crucified body of Christ;—but, indulge me, please your honours, as a category, is now passing before my view, while at the same time, I experience no small degree of hesitancy, of expressing those ideal birds of passage in words; least I should, in the selection of my vocabulary, cause my language to appear repulsive to the refined audibility and chaste language in use at the bar of this court. But, may it please your honours, a deep sense of duty onerously propels me, to fearlessly venture to place my views before your learned honours: to wit—that Pilate and Caiaphas must have, by some means unknown to this

court, crept into the anti-chamber of old Beelzebub's royal consort, at a special season of physical distress, and then made a surreption on the exurbiant secundine, in order to give a vigorous birth to this lying hydra of hell; as the offspring of the blackest demons, to insult the good sense and intelligence of mankind, with this lying excresence: "His disciples stole him while we slept!!"

And now, may it please your honours the judges, to indulge me with its legal patience for a few minutes, as I see that the dial of the court admonishes the humble and obsequious advocate on the side of truth, that this is the last day of the court's indulgence toward me: and that its obreptitious hours and minutes, are fast coming to an end: that the benign favour this court has granted me to finish this all-important and mysterious cause: therefore, I shall trouble this court with but a very few more sententious remarks, on the character of the prisoners' guilt; and I now experience in my own mind, the most plenary affiance, that the judges and whole court see with me, that the artful and demoniacal policy of Caiaphas, the high priest of the Jews, in collusion with his fawning satellite, Pontius Pilate, the Roman governor, in consequence of their base and venal policy and vile collusion together: I therefore move the court, that Caiaphas and Pilate, with the guards, be in the first place disfranchised, and then *out-lawed*, from ever being citizens of the Roman empire; and that they be immediately banished to some *out-landish* country and nebulous dispensation—into some one of the distant provinces, in the demoniacal regions of old Beelzebub's empire: where neither justice, honour, veracity, wisdom nor knowledge and legal light, and sound reason, nor even common sense, ever dwelt: so that the lying wretches may be forever banished from the abodes of men. And, may it please your learned honours the judges of this court, I am now done. When the young barrister sat down and said no more.

P. S. Christ and Bible despisers—see in Caiaphas and Pilate's portrait, your own picture.

The chief judge passes sentence of banishment on Caiaphas, Pilate and the Guards.

The chief judge then rose, and delivered the condign sentence of the law, against the prisoners at the bar, as follows: that it was his opinion and judgment, in conjunction with his learned associates, with whom he had the legal pleasure co-ordinately to co-operate with through the whole of this arduous trial, which has lasted twenty-six days, without intermission, which is, may it please this high court of law and inquest, that both Caiaphas and Pilate, in not doing their full share of ecclesiastical, civil and military duty, after the crucified body of Christ was missing out of the sepulchre: therefore, their great default lies in their not searching Jerusalem, and the adjacent country round about, early on the forenoon of the day of the reported robbery of the sepulchre, of the crucified body of Christ; and cause the eleven disciples, with the stolen merchandize from the old custom-house of death, to be arrested and brought before Pilate's bar, as it has appeared to this court, during the pending of this mysterious cause at its bar, both by exparta and parole testimony, that the eleven disciples never left the city of Jerusalem, from the day Christ was crucified, nor for many days after; and some of those very eleven disciples, not for many years after. And I now charge this court to distinctly observe, that Caiaphas had in his own hand, the plenitude of ecclesiastical power over the whole Jewish nation, with the diocess of the temple; and his pliant coadjutor, Pontius Pilate, at the same time, the civil and military power and government of the province of Judea; including the noted city of Jerusalem, at his entire command.

Now, may it please this court of law and inquest, to indulge me in the solemn name of the great empyrean ruler, to make this asseveration at the bar of this court, and before all the intelligent and enlightened part of the Roman citizens: Why, in the inexplicable names of our multifarious and multiform divinities, did not these two prisoners at the bar do their duty, by follow-

ing the well known adage of our old mothers, *"a stitch in time saves nine?"* The court will pardon my ladies figure; but the base and recreant conduct of the prisoners at the bar, in not pursuing the sanitary measures they had the full command of, at the time the body of Christ was missing, has located such a sombre category in my view, which has led me to the choice of the most simple, and to our old country ladies, the most familiar idea, to set forth the most pusillanimous delinquency of the prisoners at the bar, in their entire and total aberrance, from all their direct and most obvious line of duty. Therefore, may it please this wise and impartial court, and the scientific jury in the box, that in all the references which I and my learned associates have been able to make, by a sedulous search, or, as our mariners say, *overhauling* the mental rigging of the long usages and axioms of our courts of law and legal justice—that after calmly weighing, in the impartial scales of our legal wisdom and knowledge, the best and most distinguished doctrines of all our courts of civil and martial law, with the rife auxiliarious aid of the category, which at times, the doctrines of our ecclesiastical courts spread before our view; therefore, from all the foregoing elements of mundane wisdom and knowledge, which as auxiliaries, we as judges of this high court of chancery, have called unto our aid, to assist and shore up our own judgment: we therefore fearlessly, under the sanction and panoply of so many forensick almoners, give to this court, and to the whole world of rational and intelligent beings, that the prisoners at the bar, Caiaphas and Pilate's shameful and mysterious conduct, is in all the points and bearings of law, justice, truth and equity, a most collateral, presumptive and circumstantial confirmation to this court, that there is no confidence to be placed in either of their words. And that the stealing story about the crucified body of Christ, being by his disciples stole out of the sepulchre, while a Roman watch was placed to guard the same, under the awful penalty of the forfeiture of their lives, must, please this court, in the very nature of the case itself, be a most flagrant,

lying overt-act, against all the modest bulwarks of truth: carrying with it in its desolating current, all the once perennial waters of civil and moral virtue. And, please this court, who does not see in its deteriorating wake, a most deliberate *malice afore-thought*, in their uttering, and being accessary to the utterance of such a diabolical falsehood to the world, with a callous heart, malicious design, and felonious intention of blasting the reputation, and ruining the character of these eleven harmless, and to the laws of Caesar, they are inoffensive men.

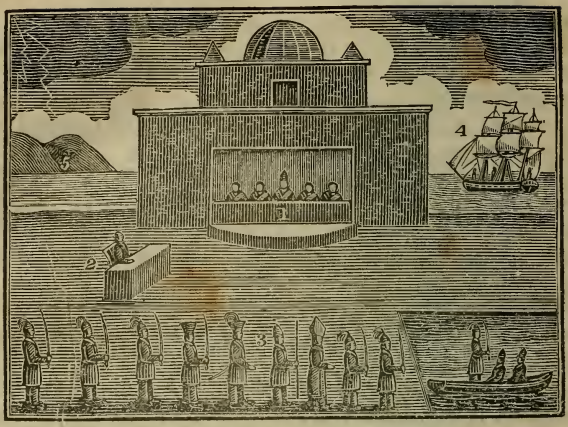
Therefore, the judgment of this court is this, that both Caiaphas and Pilate, are in the eye of the law, worthy of death: but, in consequence, that the acme of their contumacy did not reach the lives of the eleven disciples, it is the benign indulgence of this court, that this crime be commuted, as follows: first, that Caiaphas, Pilate and the guards be, what the language of mariners call *dismantled;* but in our legal technicalities, we say, the solemn judgment of this court is, That the prisoners at the bar, be disfranchised of their citizenship; then be *out-lawed* the empire, and banished to some outlandish dispensation; so that this lying triumvirate—to wit: Caiaphas, Pilate and the guards, may be transported to some inter-mundane location, where neither wisdom, knowledge, science, philosophy, nor even common sense, ever dwells: far, very far, beyond the abodes of intelligent beings: when the jury rose, and fully assented to the judge's charge.

The marshal and sheriff, were, by the court, ordered to take out a mandamus: and having executed the same, the marshal and sheriff led the prisoners out of court, with an order from the king to the lords of admiralty, to have one of the fast sailing ships of war immediately well manned, and got ready for sea, in order to ship off this small triumvirate to some distant and cymmerian region, where folly, ignorance, lying, thick fogs, clouds and darkness forever dwell.

Done at the high court of law and inquest, August 24, 1832.

His forensick Honour, COMMON SENSE, *Chief Judge.*

ALDERMAN TRUTH, *Secretary.*



Captain Onesimus' humble and obsequious respects to the reader.

It is presumable that the calm and reflecting reader will clearly see, that the obvious design of the author, in bringing this trial into this high court of chancery, was to test either the truth or fallacy of the gospel of the Son of God; and also, the true Messiahship of Jesus Christ—by laying hold of the only weapon that the Jews and Deists have, to this day, been able to bring into the field of controversy, from the grand

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No. 1. The chief judge pronouncing the condign sentence of the law, on Pilate and Caiaphas with the guards.

No. 2. The young lawyer having obtained judgment against Pilate, Caiaphas and the guards, sitting in his chair, listening to the sentence of the law against them.

No. 3. The marshal and sheriff leading Pilate, Caiaphas, and the guards on ship board.

No. 4. The ship of war, transporting Pilate, Caiaphas and the guards.

No. 5. The dark mountains in the land of Nod—on one there is a burning volcano, that has been disgorging its lying lava against Christ and his gospel, for near eighteen hundred years. But glory to our God, the gospel ship has outrode the storm, for Christ is risen indeed from the dead: and our very simple conclusion is this, Christian friends, that the gospel is true, and that its bulwarks are inexpugnable; so that both Jews, Deists, and Atheists, must either denude themselves before Christ, or be cast into Hell fire forever.

arsenal of sin and death, against the person and Messiahship of Jesus Christ, and his true church on earth: which, attentive reader, is nothing more than a mere postulatum: that is, a mere groundless hypothesis, or position in logic, without a solitary proof to substantiate the premises, which the enemies of the gospel have laid down: That is, "that his disciples stole him out of the sepulchre while we slept."

Now this, the reader will see, is fighting the enemies of Christ with their own weapons; or, if the reader pleases, it is laying hold of the negative side of this long controversy; and which, no doubt, every candid and impartial person will be led obviously to view, that the whole truth of the gospel, and the dernier test of the christian religion, rests on this rock. And at the same time, onerously converges its whole colossean weight of evidence, on either the fallacy or validity of the guards' report—in their adhesive and invidious collusion with Caiaphas and Pilate. This, christian friends, your good sense at once discovers, is a very simple way of bringing this long protracted war of controversy, between Jews, Deists and Atheists, as the belligerant triumvirate on the one side of this irritable struggle—and the solitary christian sailor on the other side. And although the enemies of the gospel have the numerical advantage of three to one on their side; yet, glory to God in the highest, we will still sing our marine stanza: "Hearts of Oak, is the timbers of our gospel ship;—hearts of Oak, are our men," and our captain's heart is formed out of the root of the old royal oak, that grows in the royal forest of the King of Zion; whose name "is called faithful and true; and in righteousness he doth judge and make war:" and his military dress and sailor-like uniform, on the days of battle, are by one of his old *mid-shipmen*, by the name of John, thus described, as he walks the quarter-deck in the hour of battle:—

"And he (that is Christ) was clothed with a vesture dipped in blood: and his name is (by the authority of heaven) called the word of God:" and in letters of

the richest gold of Ophir, it is written on all the royal telegraphs in the land of Bulah, and on the walls of the new Jerusalem: and also on the royal pendant, on board the *admiral of the white;* as well as on his vesture, and on his thigh: "King of kings, and Lord of lords." Therefore, having so bold and courageous a looking officer for our Captain, on board our gospel ship of the line, we will give our enemies the artillery from the main battery of our lower gun-deck, surcharged with the canister, chain, grape, bar and double headed shot, from the magazine of the wrath of God: when we meet this belligerant triumvirate, and sing, that hearts of oak is our ship, captain and men, so that we shall fearlessly run our gospel ship into the midst of the enemies, and receive all their cross and raking fire; and, glory to God, we shall win the day, and sink our belligerant foes in the black sea of interminable wo; except they lower their *peaks* and settle their *top-sail yards*, on the caps, in token of humble and obsequious submission to JESUS CHRIST, *the high admiral of the white*, and *post captain* of our salvation.

All these things, shipmates, the high admiral has fully made known to poor christian sailors, through the officers of the board of admiralty, in a posthumous communication or sea letter, shortly after he left our mundane shores; viz. the book of Revelation! But, attentive reader, indulge us to lay aside our marine ideas for a few moments, which have been floating before our mind; and also, our war-like vocabulary, and in plain language say, that our argumentative parable is this: If the guards and Caiaphas, with the whole nation of the Jews, and all the Deists and Atheists' story of the eleven disciples, stealing the crucified body of Christ out of the sepulchre, is true—then the simple inference and conclusion is this: that the Gospel, or what we call the New Testament, is the most marvellous production in the world! And laying aside the miracles, which it records of its author's performing, in the presence of his friends and inveterate enemies, which has been transmitted down to us with as much

historical faithfulness and accuracy, if not infinitely more so, than the most prominent occurrences of any of the greater kingdoms of the earth, by the most faithful and sedulous historian: so have the supra-mundane works, or what are more commonly called the God-like miracles of Christ, been with the most conscientious integrity and assiduous faithfulness, handed down, by almost countless millions of those, that have ventured their eternal interest on this cardinal point of the gospel; to wit, that Christ rose from the dead:—compared with this sublime *key-stone*, in the centre of the arched rainbow of the mercy of God to a lost world. We sailors say, that doctrines, childish creeds, modes of worship, with the almost endless discrepancies, informularies of what is called the christian church, in this mundane dispensation, by way of a sailor's comparison, just like a dear little flying fish to the Leviathan, or a great whale of the northern ocean: or, in our land category, like the small scintillations during the transient vibration of the wings of the fire-fly, on the lawn in front of the Deist's palace, on a mid-summer's eve—when contrasted with the glorious coruscations of light we receive from the natural sun of our system at meridian day.

But, reader, while the poor sailor has, with his harpoon of argument, and sea figures on board a whale boat in the north sea, been dashing through the mountains of ice, in order to harpoon his hypothetical whale, or catch it with the delicate bait of a sweet little *flying fish*, which, like the phantom of a soldier's dream, it has been dancing on the lawn before the palace of Doctor Deist, viewing the vibration of the wings of a *fire-fly*, till he had almost lost sight of the New Testament.

Now this book, as we have already hinted, is the most marvellous production in the world, irrespective of its miracles, and by way of argumentative courtesy, we lay them all out of the question: but still admire the purity of its doctrine, the sublime simplicity of its language, chaste style, and holy precepts, exalted axioms: all richly embellished with the flowing drapery of the most exalted philanthropy; and highly tinctured

with the empyrean shade of universal benevolence, that has ever before, or since been presented to the view of mankind, in the walks of life. And when we do but glance at the foregoing category, of the excellencies which the gospel presents to our mind, we pause; we often as it were hesitate, which is the most brilliant gem in the crown of Christ; or, as Solomon says of his apples of gold, in a basket of silver—which the glorious casket of the gospel presents to the alfactory nerves of our never-dying souls; or which of them we would be led to give the decided preference to, when we take a calm view of the plenary nature of the promises of Christ: to wit, the remuneration of eternal felicity to all those who truly believe and humbly obey his reasonable commands; contained in his most holy and inimitable gospel! We are ready to exclaim with John, when the Son of Man passed before him, out of the felicitous element of language that was floating before his mind, he made choice of this idea: "Behold the Lamb of God, who taketh away the sin of the world!"

Now, christian friends, indulge me to educe, by placing in your view, the altitude of his claims, to more honour than Abraham, Moses, the prophets, and Angels; none of whom ever dare claim divine honours of any of God's intelligent beings: to wit, all our offerings, prayers and petitions to heaven, must be presented to Almighty God in no other name, but that of Jesus Christ. And that in case of delinquency, and lack of the most plenary affiance in his promises, and disobedience to his commands, when this same Christ, from the altitude of his authority, has threatened the unbelieving sinner, the fastidious philosopher, the insidious Deist, and the invidious and scoffing Atheist, to lay an embargo of *Hell-fire* on this belligerant squadron, by sending his torpedoes among them, that will benumb their scoffing tongues; so that they will not have one word to say. The motto on board the fire-ships reads thus: "Knowing this first, that there shall come in the last days, [to wit, 1832,] scoffers; saying, Where is the promise of his coming? For since the fathers fell asleep, all things continue as they were from the be-

ginning of the creation!" But the old captain, in his rife language, gives us a synoptical view of their last end: "The heavens and the earth which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition" of Deists and Atheists. And that this said Christ, will embargo these scoffing sinners in the last days, in the *royal-port* of Satan; where no cautious quarantine laws will be suffered to keep off the gnawing *Cholera* of *Hell-fire* forever.

Now, what a most heaven-daring and awful deceiver Christ must have been, if he, as the guards reported, was stolen by his disciples out of the sepulchre! But, if the final verdict of the court of Areopagus shall be confirmed by Almighty God, and that this very Christ, whom scoffing Philosophers, Atheists, Deists, and ungodly men so cordially despise, has indeed risen from the dead by his divine power, and gone into heaven, till he shall come to judge the world in righteousness: then, we write the awful and dolorous motto, for the foregoing gentlemen: The hieroglyphics of their banners will be: Wo unto us forever, if Christ rose from the dead!!! Then what horror, what yelling and howling there will be *between decks*, and screeching *aloft*, in the *tops*, *yard arms* and rigging on board the ships, which constitute the Atheistical, Deistical and Philosophical squadrons, when they see the sign of *the cross* in the haven of glory, by which captain Omnesimus obtained the complete victory, over the combined squadrons of the three belligerants' enemies; that had been waging this long unbelieving war, against the works, providence, mercy, grace and kindness of God; towards a sinful and dying world, through Jesus Christ our Lord. But this once indissoluble lying hyra, shall then be cut asunder, by the power and wrath of God and Christ.

Our inference is this: that heaven, hell, c[illegible]self shall cease [illegible]" th[illegible]al felicity, or everlasting wo, with the immortality of all the human family, does most onerously converge on this simple conclusion, or single point: to wit, did or did not Christ find his way out of the sepulchre by his divine power?

No. 1. The ship of war, of the first rate, 120 guns; commanded by captain Atheist.

No. 2. The ship of war, second rate, 90 guns; commanded by captain Deist.

No. 3. The ship of war, third rate, 75 guns; commanded by captain Rabbi the Jew.

No. 4. The gospel ship of war, fourth rate, 44 guns; commanded by captain Onesimus, the christian sailor.

No. 5. An angel from the clouds presents to Captain Onesimus, a vivid coindication of the cross, in the hour of battle; and tells him to fight on and conquer; and in the use of the language of Caesar, "I came, I saw, I overcame."

No. 6. The Gospel ship having gained the victory over the combined ships of the enemy, with her colours flying; with the sign of the *cross* in its *white field*, riding at anchor in the port of Zion.

No. 7. The Jewish ship dismantled in the battle, and in great distress, with her colours falling; in token of submission to Christ.

No. 8. The Deistical ship dismantled in the battle, and in great distress; in a sinking condition.

No. 9. The Atheistical ship dismasted, and sinking, to rise no more. The motto on her colours is: "*let us eat and drink, for to-morrow we die*," but to their surprise they open their eyes in *hell fire!*

No. 10. Mount Calvary and the three crosses.

No. 11. Their dark mountains, covered with fogs and clouds forever.

No. 12. The sun and stars, in the heavens of the age of Reason, afford neither light nor aid to the Deist, in the hour of battle.

Captain Onesimus, sendeth greeting to the remnant of the twelve tribes, which are scattered abroad on the face of the earth.

May it benignly please your grace, Rabbi Jew, and those of your people, who are at this moment scattered over the earth: Now our old weather-beaten shipmate, we are glad

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No. 1. Represents the Jewish nation, offering up their national sacrifice or burnt offering.

No. 2. Moses standing on Mount Nebo, gives the Jewish nation the following rife answer: "And the Lord said unto me, they have well spoken: I will raise them up a prophet from among their brethren, like unto thee, and it shall come to pass, that whosoever will not hearken unto my words, which he shall speak in my name, I will require it of him." Deuteronomy, chap. 18. ver. 17, 18, 19.

No. 3. Isaiah standing on the mount of prophecy, in the land of Israel, with one hand directing the Jewish nation to Christ crucified, on mount Calvary, and informs them, that the Lord himself shall give you a sign from Heaven. to wit, "Behold a virgin shall conceive and bear a Son, and shall call his name Immanuel:" that is, God with us, in human form. Isaiah chap. 7, verse 14.

No. 4. The boat belonging to the gospel ship, carrying captain Onesimus' farewell letter on shore. The officer of the boat delivers the letter to the Jewish sentinel, who stands on a small mountain, near mount Sinai in Arabia.

No. 5. The gospel ship, on board of which Onesimus writes his valedictory letter to the Jewish nation.

to hear that you are still in this mundane dispensation, and among the living; although, all your old acquaintances, the Assyrians, Chaldeans, the Medes and Persians, Grecians and Romans, with many other minor nations and small kingdoms of the earth, who were your old friends and neighbours, if I have been correctly informed, have left the *shores of time*, and been transported over the *blue sea* of death; so as to lose their visibility among the nations of the earth: and in the lamentable language of one of the servants of Job: your national nudity mourns to the whole world. You only, of all your old friends, neighbours and acquaintances, are left to tell the dolorous tale, of the many storms and distresses through which you have passed, during a tempestuous voyage of eighteen hundred years.

What a miracle of mercy, old shipmate, hath God manifested towards you as a nation, as well as a literal fulfilment of your own Scriptures, and a striking co-indication of the truth of the Gospel, that you have not been destroyed by the edge of the sword, and the ravages of time, that has so entirely laid waste the kingdoms and visibility of all your old neighbours, we have referred you unto. And when you, Rabbi, do for one moment reflect, on the many deleterious revolutions that have passed over the nations of the earth, in which your grace, with your people, have been by a singular and mysterious providence, scattered abroad on the face of the earth: And old shipmate, art thou still alive? Seeing then that this is the case, in the great chapter of the mercies of God, towards you and your people; then venerable friend, pray possess an equanimity of spirit; be calm in your mind, for a few moments, while we shall humbly and simply state, a few of the ideas of a poor Christian Sailor, before your view, in our sailor-like way of treating theological matters, or if you please, religious things. Item the first,—There is one small thing about the person of Jesus Christ, whom we Christians call the Son of the most high God, that was so very notorious, that the greatest enemies of Christ, who are in a sane state of mind, and at the same time possessing the ordinary means of historical information, will not, we humbly presume, be so entirely skeptical, as to categorically deny: To wit—that the awful tragedy, of the sufferings and death of Christ, and that too in the most possible public manner, by the act of crucifixion, in the well known days of Tiberius Caesar, by the agency of Pontius Pilate, the then Roman Governor of your country,—having the civil

and military authority of the province of Judea, in the fullest sense of the word, under his immediate control.

Now, may it please your grace and with you, your people the Jews, who are still scattered abroad on the face of the earth, to indulge us to state before your good sense, that the crucifixion of Christ, as a most notorious malefactor, in consequence of his being by your forefathers, falsely charged with spreading a spirit of effervescence among the people, against the true worship of the God of Israel, as commanded by Moses: and the rife spirit of your zealous forefathers, also charged him with being an enemy to Caesar's person, and of exciting a contumacy throughout his government, because at times, he called himself a king: which brings to our mind the case and conduct of the Grecian conqueror, to the bold and magnanimous Porus: for although Alexander had by the physical grasp, and muscular strength of his lion-like paw, torn his crown and kingdom from him; yet the philosophy and energy of his noble mind, remained unconquered. So that when this prowling lion, through the nations of the earth, signified (by the agency of his fawning sateilites and servile minions) to Porus, to go in person to the royal tent of the proud conqueror, and crave his Princely favour and clemency towards him. He at first sternly refused to go: but being onerously solicited by the servants of this *tilt-hammer*, who broke the small and large nations of the earth to pieces—after some hesitation, Porus was prevailed on to go, and meet this vain demagogue, who placed himself at the head of the Princes of the earth: and when the two unconquerable heros met, Alexander desired to know of Porus, in what way or manner he wished to be treated? As a king, replied the robbed, but unconquered Porus. But, said the plundering lion, [of the feebler nations of the earth,] desirest thou no other favour of me? When Porus iterated again and again—*as a king*. When it came to pass, that Porus, by the repeated strokes of his stern and unpliant philosophy, made the dull brains of Alexander, so far at least, to dilate, that there was at last, sea room enough in his understanding to engrave this sententious idea on his mind, that to be treated as a king, embraced all the honour, power and glory of a kingdom, in the most plenary sense of the word.

Now, venerable friend, this is the moral of the foregoing anecdote I have referred your grace unto: what a great pity,

your forefathers did not treat Jesus Christ as a king, after you had, by the sword of the Romans, taken away his honour, power and glory, as an earthly Prince from him! But, as in the case of Porus, his soul still remained an in expugnable empire within himself, irrespective of his loss of earthly glory, which your pugnacious forefathers could never conquer. Then, old shipmate, go thou and do as Alexander did, in the case of Porus; restore to Jesus Christ all his divine rights, honours and glory, and help to enlarge his kingdom on the earth. Therefore, it was this part of the conduct of your forefathers, that was the cause of giving so great a share of notoriety, to the passion and death of Christ; so that no one act of mankind, since the words and acts of men have, through the medium of the historical page, and assiduous pen of the scribe, been handed down to our times, brings with it so great a flood of collateral, circumstantial, and positive evidence, as the death of Christ has come down to us, under a cloud of witnesses.

Now, may it please your grace, as the death and passion of this said Christ,was so well known to all men in and about the old city of Jerusalem, and not only so, but to a vast number of both Jews and Gentiles, from most of the distant and noted provinces of the Roman Empire, which leads us to admire the wisdom, and what we believe to be the special providence of God, in the whole arrangement of the bloody tragedy—for the following obvious reasons: therefore, Rabbi, we christians, without the least hesitancy, believe that both the mode and the exact manner and character of the death of Christ, was by an inexpugnable concatenation of the divine wisdom, designed on the part of a gracious and covenant-keeping God, to give unto us poor Christian Sailors, on board the gospel ship, a full assurance in the physical reality of the passion of Christ, in this public and notorious manner of putting a malefactor to death, by the act of crucifixion. For, may it please your grace, if Christ had died for our sins in any other manner or way whatsoever, and his body had not been so publicly and savagely butchered to death on a Roman cross; but, instead of his being crucified, he had been visited with death by poison, or strangled or died after the manner of all the earth, whether by lingering or the awful spasmodic Cholera, or by any other constuperating disease, or old age; then, Rabbi, you might with some small degree of plausibility, on your side of our long controversy, have in one of your risible moods, with a fastidious smile at

the weakness of our understandings, and the imbecility of our faith—in that case, have come down upon us with a colossus reaction, and said to us poor ignorant Christians, Why, your Christ only passed under a slight dispensation—a nebulous trance; and that his death was a mere sham. But, venerable friend, the Man Christ Jesus, as you and your whole nation well know, was publicly slaughtered to death on a Roman cross.

Now, Rabbi, the crucifixion of Christ is nothing more nor less, than a full countersign of an exclamation of one of your own prophets, seven hundred years before this said Christ was born. The language employed by your own prophets, in relation to your promised Messiah, is sufficiently clear, to to show to any rational and intelligent being, that dose not suffer his notional views of earthly glory, and religious prepossessions, with the private legation of his lusts and passions, to put out the eye of his understanding, that the Messiah, which the God of our fathers promises your nation, must die; and that too, by some savage mode of putting a malefactor to death: which we believe, at the time of the delivering his prophesy, was both unknown and unpractised by the most despotic governments on the earth: for, as yet, the ingenious elements of the minds of the princes of the earth, had not arrived at the meridian climax of penal refinement in the science of cruelty. Now, Rabbi, the character which your prophet hung out on the prophetical telegraph, on the mountain of Israel, is in the following very significant and glaring coindication of his passion: "He is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he opened not his mouth," Isaiah 53. 7. Now, Rabbi, go to one of the Psalms, and see what your royal saint, king David, has to say, who wrote about three hundred years antecedent to the days of Isaiah: where he gives you the same countersign, and exclaims, also in accordance with the prophet Isaiah, in the 16th verse of the 22d Psalm: "They pierced my hands and my feet:" Now, venerable friend, both David and Isaiah are fully justified in their views and declarations, by a much later coadjutor in the prophetical office and ministry: Zechariah gives you the third countersign, and exclaims in full accordance with David and Isaiah: "And they shall look upon me whom they have pierced." Now, Rabbi, with your whole nation, this is the simple, but plain and straight-forward corollary, or if you like

the idea better, the obvious conclusion that we draw—to wit: that the Jewish prophets, with their unanimous voice (that is, David, Isaiah and Zechariah,) declare, and with one and the same sign, set forth and point, as with the finger of Heaven, the Jewish nation to a crucified, holy and spiritual Messiah; whosoever he is, or when he shall make his appearence in this world. That he, their predicated and long promised Messiah, must have both his hands and his feet pierced. And we both ask and humbly solicit your theological honour's good sense, what other mode we would humbly pray, of putting a malefactor or human being to death, will answer as a countersign to the coindication your own prophets have given you, of the awful and tragical death of your promised Messiah, but the solitary mode of crucifixion, in which both the hands and feet of Jesus Christ were pierced on a Roman cross?

Well, Rabbi, we will say, that both Jews and Gentiles, in the offerings and signs they use, with the four gospels of the Christian theology, all point to one and the same sign, in the tragical life and death of your Messiah; so that, Rabbi, you may, if your grace pleases, take up the telescope of common sense, and if in your old days you should only retain half the vision of a theological eye, you may read and see for yourself, that the four gospels, written by Matthew, Mark, Luke and John, do all invariably direct your theological grace, with that of your whole nation, to the very self same signs, which your own Kings and Prophets have written, on all the telegraphs of prophesy, they set up in the land of Israel. So you see, Rabbi, that the four gospels have only published to the world the history of the synopsis, which your own prophets have written of the tragical life, and death of your Messiah on earth. So that if your prophets had dipped their pens in his blood, in a literal sense, as your Messiah hung and bled on a Roman cross, they could not have been more plain in their describing the same. And now, with all due deference to the Jewish people, with their Rabbi, (that is, the whole priesthood) we do obsequiouly and humbly inform you, that our conclusion and inference is this, that the predictions of your own prophets, do all converge their colossus weight, of the most irrefragable testimony, on your calm, and [we would charitably believe] reflecting mind, and say, that we hope you will seriously admit, and receive our humble, but rational conclusion, so clearly granted

by your own prophets; to wit, That if David, Isaiah, and Zechariah in particular, and all the rest of your prophets in general, with your Moses at their head, have all, when refering to the life and death of your long promised Messiah, whether the prophets in their reference to him, called in to assist the category which God promised to your fathers, their own figurative language, as the natural signs of what, by the afflatus of the holy spirit of God, caused to pass before their minds, or they were commanded by the God of Israel, to call in to assist the imbecility of their understandings, respecting the true nature and character of your promised Messiah, the exhibition of types and ceremonies, which in the major part, consisted in the offering up of sacrifices and burnt offerings; so that if your forefathers, with all your prophets, had been located under the Roman cross, on which the man Christ Jesus was crucified, which leads us to admit the relevancy of the foregoing remarks, from a rife synopsis which one of your own prophets has given us of his own tragical end, viz. "he poured out his soul unto death," just as if your prophet had dipped his pen in the crimson fluid, that rushed in a current of mercy, to wash away the sins of a guilty world, as he hung on the cross.

Now the simple and straight forward question, we young Christian sailors put to the venerable post captain of the Jewish ship, both to himself and all his ship's crew, or, if our marine ideas are rather repulsive to your theological sensibilities, we will say *your grace;* and your nation, we iterate the question, and ask you, venerable friend, that if your prophets had been favoured with a special location under the cross of Christ, whether they would have been able to have given you, as a people, a more vivid and animated portrait? and at the same time, to come under the class of type, figure, metaphor, and prophesy, a more literal, as well as a natural description of the passion of Christ—with all the dolorous and deleterious circumstances, that closely followed in the wake of that awful catastrophe. So that, please your grace, we are involuntarily led to this conclusion: that it is one of the most incontestible evidences, and at the same time a most irrefragable proof, that the pens of your holy prophets, were all under the helm and steerage-way of the holy spirit of the God of Israel: so that, even one of your prophets should, within the small compass of one short chapter, namely—the fifty-third of Isaiah, be able to give us a rife synopsis, or

concise history of the death of Christ, seven hundred years before his tragical sufferings on a Roman cross, and to plainly educe before our view, such a natural and literal fac-simile of his expiatory sacrifice, with all the expressive features and dolorous lineaments, of the pale and cadaverous countenance of Christ, in the hour of his passion. This prophet, sir, in the same chapter, gives us poor short sighted Christians, a most lively and glowing portrait of his Divine person, just as he was entering under this nebulous and mysterious canopy of the Providence of that God, whose judgments are unsearchable, and the way which he takes to save a lost and ruined world, past finding out—when Christ, the Lamb of God, thus entered upon his mediatorial work, as the only Saviour of Jews and Gentiles. We are led, therefore, to draw this conclusion: that the four histories, more commonly called the four Gospels, written by the followers of the Son of God, have not added a single lineament to his redeeming features, nor one cardinal doctrine to his vicarious sufferings and atoning work, which are not found noted down by your own seers, concerning that bloody tragedy and awful catastrophe, of the sufferings and passion of Christ.

Therefore, Rabbi, with your whole nation, we pray you kindly for once, back your *main topsail* against the masts of your Jewish ship, so as to deaden her way; as we preceive she is still under a heavy press of sail—driven by the furious blasts of unbelief, and dashing through the tempestuous sea of life; while we poor Christian sailors humbly ask your grace and his nation, this very plain and simple question: Why did not your forefathers contradict Matthew, who wrote his Gospel in Jerusalem, not more than twenty years after the passion or crucifixion of Christ? who, in the same gospel, does so most onerously and notoriously charge the Jews of that great city, with the priesthood and nation at large, with having been the irascible agents of procuring at the hand of Pilate, the then Roman governor of Judea, the cruel and savage murderer of their own legitimate and lawful Messiah? We ask the simple question again: Why then, in the name of common sense, did not your nation and priesthood, with the ecclesiastical power they had at that time the most plenary possession of, bring a reaction on Matthew's historical synopsis, he calls his gospel, and nip the evil in the bud! and publish to the world, that the Jews, as a church and nation, with their holy priesthood, were all entirely innocent of the charges, that Matthew and his little history, which he has

published to the world, of the asperity and cruelty of the Jewish nation and Priesthood, towards their own Messiah? But, Rabbi, the entire silence of your nation, and your religious hierarchy, in the days of your forefathers, looks like the dirge of your national guilt; in their not seizing this yearling, or young gospel Lion, (of falsehood as you call it,) by the mane, in his almost nascent state, before it issued into life, while the national Lion of the Jewish priesthood, was at the same time at the age of maturity? and then fully expose to the world, the glaring falsehoods, with which Matthew in his gospel had charged the Jews as a nation, as acting against their own Messiah.

Now, Rabbi, suffer us to say, at least in a soliloquy, these things have what we christian sailors call a squally look, under the lee bow, as if there were some dangerous theological rocks, along the ironbound coast of your unbelief, where you have in your old Jewish theological ship, been as it were beaten on and off, for lo! these eighteen hundred years: and captain, while the ship rides easy, with her topsails a back on her mast, we poor christian sailors will present to the audibility of our old shipmate, that is the Jewish Rabbi, one more idea relating to the person of Christ, which is as follows; to wit—that no other person or being in human form, either among the Jews or gentiles, that has to this day condescended to come and pay a friendly or an official visit to our world, has shown forth in every collateral circumstance, such direct and obvious signs of his being your national Messiah, which Christ Jesus has placed before both Jews and gentiles, and the whole world, in every particular thing, that were directly or indirectly, associated with his birth, life, doctrine, works, or what are more commonly called, *his miracles*. So that, please your grace, there is such a complete symmetry in every expression of his features and lineament, in both his person and character, as to answer every sign, metaphor and mysterious hieroglyphick of your prophets, to a perfect counter-sign and most plenary fac-simile of the whole—which Moses and all the prophets have, either by signs or words, spoken or written about your Messiah; all concentrating in the person, acts and character of Jesus Christ; which has never to this day met in any other individual than the person of the Son of God.

And now, may it please your grace, who has the command of the theological ship of the Jews, to brace her yards and and fill her sails; so that we may press ahead under easy

sail, till we get out of these gloomy latitudes of the passion of Christ, and the soul's immortality, into the more tangible latitudes of silver and gold; which, venerable friend, no doubt will be a more felicitous and congenial subject, to hold for a few moments a desultorious conversation: We think we hear you say, with all my heart, young friends. Well then, if you will indulge us minors, who at times experience a predilection to let our vibrating member, called the tongue, indulge freely, when we happen, at sea, to fall in company with a strange sail, and the captain has a little etiquette and urbanity about him, so as to indulge in a new latitude of conversation.—I will begin, venerable friend, by reminding you, that when your forefathers left the land of bondage, that they borrowed all the gold and silver, and gems of the ladies of ancient Egypt: well, be that as it may, Rabbi, we only give it as we find it. Now, the simple question we wish to put, both to yourself and your whole nation, is this, and by way of bringing down and accommodating our views to our old shipmate, on this interesting subject: suppose, venerable friend, you had lent without interest, to your friend, [as you supposed,] a small sum of money; but in order to give it a definite valuation, we will say five English guineas, and as we know of no better way to illustrate our subject, please your grace, than doing as Balak, king of the Moabites did, when he sent for Baalam: and that was, to place before the prophet's mind, the powerful arguments and prostrating oratory, which the elements of silver and gold are, more or less calculated to produce an irresistible influence on the mind of your grace and his people: therefore, indulge us to carry our logic into those mundane seas, where the precious articles of silver and gold swim on the surface of those ephemeral waters.—Now, venerable friend, suffer or rather indulge us to say, while we perceive your grace is in a serious mood, if you had only the small sum, which our hypothetical text has named: to wit—five guineas, pending as a suit, in any of our courts of English or American civil law; and when your suit, being marked on the docket of the court for trial that day, was called for at the bar, and your counsel should answer ready for trial—and you, Rabbi, at the same time, were sensible that you had no other, nor more legal testimony to give in evidence before the bar of the court.—

Then, please your grace, that vague kind of evidence, on which your reverence with your whole nation, do to this day reject Jesus Christ with such inflexibility of mind, asperity

of spirit, and tenacity of principle, to your old national views of a princely Messiah, with the most plenary command of ecclesiastical, civil and military power—swaying an earthly sceptre of universal dominion over the whole world: but, your own God, Rabbi, says in his word and providence towards you as a disobedient and pugnacious people, this childish and ephemeral toy, he will never indulge his own people the Jews with. You must, says God, receive the manna or spiritual bread, which I have given you in the person of my son Jesus Christ, or perish in your sins forever.

We Christian sailors, once more humbly and very obsequiously, pray the Rabbi, with his whole nation, who are now scattered over the nations of the earth, to be calm in their minds for a few fleeting moments, and lay aside that very unfelicitous asperity of spirit, with which your fore-fathers rejected Jesus Christ at Pilate's bar. But, Rabbi, your fore-fathers' second rejection of Christ, after he rose from the dead, marks their greater sin. Yes, Rabbi, and that too on the evidence of witnesses who were so honest and candid as to inform you, that they were all fast asleep, when Christ went out of the sepulchre.

But, to return again to the five guinea case, we are led on by the sheer principles of truth and equity, to suppose then, that in order to prove the justness and legality of your claim against the defendant, or the person you lent the five guineas to, who now denies the debt in your suit against him: and when your counsel rose to address himself to the judge and gentlemen of the jury, [we, Rabbi, for argument sake, to bring the subject right home to your heart and conscience,] your counsel should employ the self same language, in his plea against the fraudulent debtor, who wishes to wrong you out of your five guineas, which the Rabbi and his people, to this day, do employ in order to reject the clear evidence of the resurrection of Christ from the dead: that is, may it please your grace, that your counsel should have to say to the judges and jury, my client's witnesses, in the case that is now pending before your learned honours, the judges and gentlemen of the jury, of this impartial court, it is true, they laboured at the time my client lent the defendant the money, under some small physical and legal disabilities; that is, please your honours and the jury, my client's witnesses were all either blind, deaf, or dumb, who were present at the time my client lent the defendant the sum charged in the indictment, or in any other way the defendant might

have contracted the debt of the five guineas with my client. That is, may it please the court, my client's witnesses were all fast asleep at the time the contract between the parties was made; nevertheless, please the court, I believe it to be my duty to my client, to humbly pray this court, to over rule all the physical and legal disabilities under which my client's witnesses laboured; and permit me to educe, by presenting this answer to the court in favour of my client, that, in consequence of the high standing of his person and character throughout all the higher order of society, the court will be so kind as to grant him judgment against the defendant, on the sheer veracity of his own testimony before the bar of this court, that he lent the defendant the money, which is the debt in the suit, now pending at the bar of this court. Now, Rabbi, what would you or any one or more of your people, who well, [we humbly presume,] know the value of money, and also the just character of a legal claim to the same, before the bar of any of our civil courts, possessing plenary jurisprudence over all cases of right and wrong, between man and man, so as to pass judgment on the side of truth and equity; we humbly ask the Rabbi and his people again, and I wish to put the question within the precints of your own conscience, that is, What you would be willing to give to any attorney at law, to plead and advocate the five guinea cause, that is labouring, Rabbi, under all the fore going circumstances and legal disabilities, which we have signified to your grace the small debt referred to in the allegory, has so onerously to labour under.

Now, elder shipmate, or if it is more congenial to your grace's theological views, to use our land vocabulary, we say venerable friend, who has had a long, and at times a very boisterous passage on board the old, almost at times water-lugged ship, built by the orders of Moses, which for a long season in a visible and national point of view, has almost lost the powers of locomotion, so that you, Rabbi, with your people, have been, through the undulatory waves of time, tossed to and fro on the sea of time; or, as one of your own prophets gave us a vivid portrait of your condition, lying becalmed in the midst of the nations; since you wilfully rejected your true Messiah, to wit—that the providence of God shall provide against losing, like your old neighbours, your visibility as a distinct people, from all the nations of the earth: yet, at the same time, you should be tossed from nation to nation, without a regal port of entry, to anchor your

theological ship in, built by Moses, during all the storms that have passed over you: and permit us to educe to your grace's view, that the masts, sails and rigging, of your old ship, for the major part, consisted of meats, drinks and divers washings, and other outward ceremonies, which we are led to distinguish by the surname of carnal ordinances, which Moses, by the imperative command of God, imposed on your nation till the time of reformation. That is, Rabbi, if we Christian sailors have any understanding of navigating the gospel ship, and can by the telescope of faith, at meridian hours, take the sun; we are led to conclude, that Moses meant till such times as our high Admiral had built the fast sailing ship of the line, called the Gospel.

But, your nebulous condition as a nation, and your strange and mysterious pugnacity as a people,—with your unyielding spirit to thevoice of heaven, through Moses, the prophets, and your own scriptures, places such a dark portrait of your sins before our mind during this long trial, so that we almost forget that we are in court, listening to the five guinea suit before the bar. We hope our old shipmate will graciously overlook the want of etiquette and gentlemanlike urbanity in writing this serious letter to his grace.

But, Rabbi, keep self-possession of the equanimity of your spirit, and we will return to the five guinea case in a court of civil law. The very plain and simple question we were about placing before the good sense of our venerable friend, who now sails on board the old Mosaic ship of the line, although she appears, as before observed, to have lost her compass, quadrant, and, at the same, her helm and polar star is unshipped and obscurated from her sight, by a mysterious dispensation of Almighty God: and the Jewish ship lays rolling on the dead sea of time, without the fire of the Spirit of God to burn upon the altars of their hearts: and we pray that the breath of the Almighty might fill their sails, and once more give unto the Jewish nation, the principle and power of locomotion; in order that with Abel, Enoch, Noah, Job, and many others of their old ship's crew, they may be blest with the power and grace of those worthies we have named or referred the Rabbi and his people unto.

And we now most devoutly pray, that the God of Israel, in his mercy, providence, and grace, will so far restore unto his ancient people the Jews, their lost power of their theological locomotion, in order that the whole ship's crew, officers and all, may once more walk with God through the riches

of his grace; and that the God of Israel would be graciously pleased to grant them, through Jesus Christ, his only begotten son, their Lord and national Messiah, the plenitude of his power.

And now, if the Rabbi and his people will indulge us with their patience, we will give an answer to our rather impertinent interrogatory: the reply which we are about framing, which is this—Notwithstanding, Rabbi, you boast so much of the longevity of the Mosaic ship, yet we are inclined for once to be your private almoner, and from the simple locker of the gospel ship of the line, to take a little of the salt of common sense, and then gratuitously place this idea before our venerable old shipmate, that we think we hear the Rabbi and his people, in a soliloquy in their own judgment and conscience say, that they would not give an English farthing, nor an American half-cent, to any lawyer or barrister under the sun, to plead and advocate so illegal, so unreasonable and so hopeless a cause. Then, old shipmate, take the cabin spy-glass, and look well in the wind's eye of common sense, and then reason like a man and an intelligent being, in a kind of private soliloquy; and then, for a few moments, hold an interlocutory disquisition with your own good sense: and then, Rabbi, let you and your people say to yourselves, is this the rife argument with which we as a nation, have been waging this unprofitable war with the God of our fore-fathers, against ourselves; for lo! these eighteen hundred years! and at the same time, with the most tenacious asperity of words and virulence of temper, we, as a nation, have been rejecting the high claims of Jesus Christ, the son of the most high God, on the sleepy stolidity of the guards' testimony! Now, Rabbi, look with your nation, at the spurious and baseless character of the evidence with which you have rejected your lawful and legitimate Messiah; even such kind of evidence as when applied to your five guinea case; that for argument sake we have placed at issue in a court of civil law; and again, we think we hear you say, Rabbi, in the behalf of yourself and people, in a soliloquy in the purlieu of your enlightened and intelligent mind; What would I give a young attorney, or an old barrister to plead so hopeless a cause, in which you have placed my five guineas: (young shipmate, that calls himself the Christian sailor,) why, my young friend, I nor none of my people, would give an English farthing, or an American half-cent, to any civilian under heaven, to expose our illegal folly at the bar of any court of law

and equity, under the sun. Well, we are happy to find, that notwithstanding the many storms and tempestuous seasons, the Rabbi and his people have passed through for eighteen hundred years, that the rigging about your top-gallant and royal, is so little chafed: and if, Rabbi, our marine metaphor is a little charged with ambiguous words and signs—then, to be simple and plain, we are glad to find the powers of your mind are so little impaired, and that you still can both reason and argue with accuracy and perspicuity, on those things that relate to your earthly interest, and indeed, all subjects that are of a sublunary character. Having, then, our elder brother and shipmates on board the old ship of the line, commanded by Moses, for once found you calm and rational in your mind;—then, Rabbi, we will fill our theological sails, and pass by the five guinea suit, and leave the same with the potsherds of the earth: that is, please your grace, the men of this world, who place all their happiness, and weather-bound all their hopes and prospects of felicity, to the short span of a time state.

Suffer us to indulge a rife temper of mind, and pray you not to let it be repulsive in your grace's view, for your young friend and shipmate, to beseech and humbly pray you to take up that unpliable, and very often, irascible rule of infidelity against Christ, by which you have worked all your dead reckoning during the cloudy days of your long voyage, in which the ship of your national prosperity has been entirely, by a nebulous atmosphere, obscurated, during the whole passage of eighteen hundred years—and your being unacquainted with lunar navigation, have lost your way.

Now, our prayer to you is, that in case you shall, after so many fruitless experiments, find that your Jewish rule will only work the dead reckoning, or if you please, measure the theology of the gospel one way, and that too only on the unbelieving line: whenever you apply this very irritable and unpliable rule to the person and character of Jesus Christ, the only begotten son of the most high God.

But, Rabbi, when I, by way of figure or metaphor, have brought the rule of your good sense and intelligent mind, to the five guinea case, the same rule of your understanding appears to be immediately divested of all its unpliableness of nature and asperity of temper; therefore, our humble advice and prayerful counsel to your grace, with that of your people, if, Rabbi, you think it is worth an English farthing,

would be this:—go, venerable old shipmates, the Jewish nation, and first denude yourself of all the rusty trammels of your Jewish education; which has been handed down to you by the vain, and also vague traditions of your fore-fathers, since the days of your Babylonish captivity; and now, Rabbi, take up the rule and plumb-line of your old Jewish theology, as the day appears to be dawning on your nation, and give the subject of the resurrection of Christ from the dead, a calm, fair, and at the same time, Rabbi, I pray you, an impartial investigation. Go to work, sire, like a man, with the full command of the equanimity of your spirit, and as a gentleman of an enlightened and intelligent mind; and if you still discover that your old rule is entirely formed of those unbending elements, which still retains its old irascibility of spirit, so that your rule, in consequence of its unyielding nature, will only work on the retrograde line, or the backward point of the theological compass, then we humbly pray the Rabbi in that case, to go and humble both yourself and nation in the dust before the Lord God of Israel, and cast off, as we have just said, all the false trammels wherewith your fore-fathers have so closely bound you to the cold iron chariot of unbelief, lo! these eighteen hundred years.

Go! your poor brethren, the Christian sailors of the gospel ship, humbly prays to the carpenter's son, [as the high priest, Caiaphas, and his irritable and captious satellites, in their taunting language were wont to call him, when they rejected him at Pilate's bar,] both yourself and people, and in the mournful language of one of your prophets, look on him whom your personal and national sins and heavy transgressions, have pierced and put him to open shame; and mourn in his Almighty and royal presence, as a fond mother laments over the death of her first born son. For it is said of him, (that is, Christ,) that all power, both in heaven and on the earth, are in his hands. Go then to him whom your fathers in a taunting mood, called the son of Joseph, and be so kind, venerable friend, although thou art a Rabbi of Jewish theology, and still remain adhesively orthodox to your old theism; we still pray you to remember, as you approach him, that there is not only a striking symmetry of the family elements in the orthography which constitutes the coindication of their names—

But, venerable sire, with your nation, remember that our gospel Joseph, as you approach him, that he bears all the other amiable shades of character, and is in the plenary pos-

session of all the compassionate and finer feelings of the benevolent heart of his type; so that the very lineaments of his redeeming and gracious countenance, is expressive of the universal philanthropy of his holy soul. So that in the fullest sense, Jesus Christ rises above the altitude of his type, who was the younger son of your father Israel—in the kindness which he manifests towards his iron-bound and hard-heated brethren, who sold him into Egypt.

Go then, venerable friend, both you and your people, to this young Joseph, the carpenter's son, and humbly ask him, to make you a new and a more pliable rule, out of the theological elements of his gospel, called faith; which will enable the Jewish captain and his whole ship's crew, with the most perfect ease to yourselves, to measure the acme of his Messiahship with the altitude of his redeeming stature, and the wonderful elevation of his divine nature, even rising in grandeur to the God-head, which Moses and your prophets worshipped; and by this new rule of faith, Rabbi, you and your people may also see, and behold in all the diversified lineaments, and other striking features of his person and character, a perfect symmetry, and a full fac-simile, of what your Moses and your prophets have written on their prophetical telegraph of his mysterious hypostatical nature; that is, your Joseph, or rather Messiah, the Lord Jesus Christ, is a perfect God, and a perfect man.

Yes, Rabbi, as we have already said, both you and your nation, by this new rule of faith, with the telescope of a single eye open to the glory of God, will be led to see, as we have before said in this letter, in the wonderful life and character, the sublime doctrine, holy precepts, inimitable wisdom and exalted axioms of Jesus Christ, all associated with the most pure disinterested philanthropy, and universal benevolence to all mankind, [but especially to your nation. See the rife coindication of Paul to the Jews first,] that are disposed to receive him. And as it is time to part, and we do not wish to wear out our welcome in this friendly, although in some respects, it may be viewed our first desultorious conversation with our old shipmate, the Jewish nation. Therefore, we will no longer at this time, press the gloomy subject of your unbelief and hardness of heart on the Rabbi; and the children of Israel, who are now, while we are writing this letter, scattered abroad upon the face of an unfriendly world. We shall now leave the trial of the disciples of

Christ, and this long letter, with the Rabbi and his nation, your consciences and your God.

The writer having communicated what God hath shown him, in a vision, concerning the unbelief of his ancient people, the children of Israel. The author first saw these things in a vision, in the month of April, 1830; when the Spirit of the Lord, as he was viewing West's picture of Christ rejected, for about half an hour. During which short time the Lord gave him the plan of the trial of the disciples, charged by the nation of the Jews, with stealing the crucified body of Christ out of the sepulchre. Which work I commend to God and to the grace of our Lord and Saviour, Jesus Christ, to whom with God the Father, and God the Holy Ghost, be glory, honour, power, and everlasting dominion. Amen.

From on board a Gospel ship of the line, on a voyage of discovery over the tempestuous sea of life, to the kingdom of immortality.

Signed by order, and in behalf of the whole ships crew.

CAPTAIN ONESIMUS.

October 13*th*, 1832.

To his grace, Rabbi Jew and his whole nation.

[One word to the wise men of this mundane dispensation, and then, Christian shipmates, I will quit the gloomy tale of of a crucfied Christ, and the distressing idea of the soul's immortality, in a sea letter to his learned excellency.]

Honoured Sir,

May it benignly please your excellency,—Having, in my rather ruthless, or at least unpolished sea-faring manners, given you a little credit in the log book of your ephemeral barque of life, as you are sailing over the sea of time, on account of the altitude of your wisdom, and extensive knowledge of the great arcanum of nature: or, if you please, this material world.

Still, I make no doubt, sir, but that your excellency, at times experiences your embellished mind almost embargoed with perplexity, that oftentimes brings on a state of mental lassitude, in consequence of your fiery steeds flying through your new discovered empyrean regions, in the glorious age of reason; and especially when you rise in your flights unto the milky way, or what your scientific honour, in your technical style, calls a galaxy of material glory.

But, may it please your excellency, does it not often happen, that after some of your long morning rides through the cold regions aloft, that breathing, in consequence of the rarefied state of the ambient atmosphere, is at times attended with difficulty; the thinness of the air in those lofty regions, not possessing sufficient buoyancy to give expansion to the lungs, so that lassitude often ensues. When, please your soaring honour, I may be justified in the use of a simple metaphor,

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No. 1. The temple of the New Jerusalem, and the Son of God, clothed in his priestly garments, in the door of the holy temple.

No. 2. The gospel ship of the line, with the Christian sailor on board, after having encountered many storms, gales, high seas and contrary winds, at last arrives in sight of the kingdom of heaven, and sees the Lord Jesus Christ, in the door of the great temple, ready to receive him.

No. 3. Rabbi Jew and his nation. Their colours are falling to the earth, indicative that they, as a nation, have given up all hopes of a Princely Messiah.

No. 4. Carnal Reason and vain Philosophy. The former is with her soul surcharged with chagrin, and confounded in her mind, when she discovers the doctrine of the cross and a risen Saviour are now too true, to make an insidious joke of any longer. The latter, vain Philosophy, with her colours falling to the earth, when her hope is as pervious to the wrath of a sin-hating God, as a spider's web; and the ire of the lion of the tribe of Juda, drives the philosophical dunce in her chariot of vanity, drawn with her flying steeds, down from her starry heavens, like the falling stick of a sky-rocket, to help to kindle the fire of hell, forever.

and say, that you have to descend, like the smoky stick of a sky-rocket, [down into the gloomy mansion of death, to feast the worms;] after it has expended all its ephemeral sparks, to earth again, in order to breathe a more dense air, by which you become so far convalescent, as to enable your lungs to dilate, when your serious views may perchance lead your excellency in a kind of prenominating, or if you please, forecasting frame of mind, to pause, when for one moment a profound category presents itself to your view; which led your excellency's mind, as an act of great condescension on your part, to take an excursive survey, of what your scientific honour views, in both the physical and moral government of this little world—a thousand disorders, and ten thousand of what you sir, conceive to be irregularities on the outer surface of this world; and ten thousand perplexing discrepances in the various lots and outward conditions of the children of men; which sir, I make no doubt, does almost imperceptibly lead your wise and reflecting mind, to be auguring through the fashionable telescope, so much in use in these days, of what the poor Christian sailor, in his ruthless vocabulary, would call the age of vain Philosophy and deistical risibility, aided by the natural unbelief and hardness of your heart; which sin has most deeply involved all men, whether we be rich or poor, wise or simple: yet may it please your excellency, both at our birth and death, we are all by the well known laws of gravity, which is the king who wears a sombre crown, and is surrounded by a nebulous atmosphere; who is called by the plebeian orders of society, the King of Terrors, seeks and finds a common equilibrium: and how soon does the philosopher, and the way-faring man, by the obreptitious invasion of time, flow into one common level at last, notwithstanding all the pride, which carnal Reason assumes and arrogates to itself, as it reclines on a sofa of vain Philosophy, under a cymmerian canopy of annihilation, like the Romans in the days of Caligula, Claudius, and Nero; who in order to regain the tone of their overcharged appetites, as they lay inclined on their sofas, often took an emetic, in order to provoke a vacation of the delicious articles of diet they had just received; so that those vain and foolish epicures, might have the swinish pleasure of gormandizing another meal; which is, when moralized, a just prototype of vain and fastidious philosophy, that is continually taking its emetic pills, in order to renew the tone of your excellency's conscience, by the application of this sleepy stolidity, in order to

produce a speedy vacation of all serious reflections of God, of eternity, heaven, hell, Christ and immortality; but in the case alluded to, the swinish expedient soon destroyed the laws of digestion, by bringing on them the most deleterious fevers, and the awful cholera, which soon put a speedy end to all their locomotion in this mundane state. You may, please your excellency, clear your stomach for a short season, by your new or wonderful catholicon of the age of Reason, and other emetics of vain Philosophy; as was the case of the gormandizing Romans, I have referred your excellency unto.

But, vain and soaring shipmate, over the short voyage of life, my word for it, the man Christ Jesus will come and lay an embargo on thy tongue, and take away the buoyancy of thy mind; when you will experience, that the power of locomotion, is by the strong paw of the lion of the tribe of Juda, taken away from you,—yes, sire, like the stick of the sky-rocket, you will fall from the acme of philosophical glory, into the fiery vault of hell; where in company with Satan, you may set up your fastidious risibility at Christ, his gospel, and his church: that is with this proviso, that Christ does not place thee in the dark drawing room of the devil, in a perfect state of nudity, and lay an indefinite embargo on the locomotion of thy scoffing tongue and risibility forever. Then, honoured sire, your vain philosophy, your sly, your obreptitious, and your invidious opposition to Christ, the bible and immortality, will soon be at an end. And you know the country peoples' adage, "It is a long lane that has no turn or end unto it." I think I see you smile at the irrelevancy of my foolish adage; in placing this point of the theological compass before your excellency's mind, in the free use I have made of the tautologist elements of vulgar language, in my impugning attack on vain Philosophy. But, sire, when you remember my profession is that of a sailor, you will excuse my weakness in the choice of my missiles; for we are in the habit, when going to engage a pirate, and expect no quarters—and if our artillery on the main battery has but one calibre, we then gather up whatever comes at hand; and if we have a number of young cadets on board, we tell them to leave their books and pens, fighting in the lower cabin for fine weather, and a calm sea, and to come upon the main deck of the gospel ship, for a black and bloody flag is in sight; and load the guns with grape, canister, bar, chain, and double headed shot; with old spikes, crow-bars, and

whatever comes to hand:—for young gentlemen, we must either destroy, and sink the pirate, or he will destroy us. So that we had better leave grammatical rules, goose quill missiles, your burning glass, for a clear sun, fine weather, and an enemy: who, like Archimedes, when the adversary was about to slay him, was making his diagrams on the sand; for old black beard, the devil, smiles at our mustard seed shot doing any material damage to old ironsides—that has been firing at all the ships from the port of Zion, for almost six thousand years.

I say, Christian shipmate, if we ever mean to make a breach in the sides of the devil's ship or kingdom, we must, in this deleterious and sanguinary war, dispense with our grammar rules, and also give up the idea of sinking the pirate, by blowing the gospel through a goose quill; but, shipmates, we must bring forward the heavy artillery, surcharged with a living faith, in the promise of God, and with the battering-ram of holy zeal, propelled by the powder of the Holy Ghost:—then, and not till then, will the gospel ship, or the church in her militant state, be plenarily prepared to give to old ironsides, commanded by old blue beard, the devil, the fire as hot as he can sup it. So much, please your excellency, I have written as a palliation in my falling off the wind's-eye of grammatical accuracy, into the monotonous sea of tautology: but, by your excellency's indulgence, I will pursue my parable. Now the poor sailor truly pities your poor dying bodies, that are daily like some poor obsequious slave, bowing down with base and servile homage, to that mandate, which no other book but the bible, ever yet assumed the awful responsibility to announce in the ears of all men:—"Dust thou art, and unto dust thou shalt return." Therefore your excellency may, it is true, at your own responsibility, pour down a few more summer showers of your fastidious and insidious risibility, on the idea of a revelation from God; but old Moses and his solitary God, brings us all into the bull-ring in the slaughter-house of death—in the vocabulary of Moses, "Dust thou art and unto dust thou shalt return."

But your excellency can, if you please, pursue your morning ride, through your new discovered empyrean regions, in the age of reason, peering with your deistical eye at a thousand unexplicable omens, which the altitude of your wisdom and knowledge, discovers on the mysterious telegraph of the government of this world; when eagle-like, your keen eye

gets so near the bright orb in the solar system of your new philosophy—so that like that soaring king of birds, you both renew your strength and vision, and then you descend to earth again, when your eagle vision experiences a perfect state of convalescence, like that king of birds; when, please your excellency, you see a vast number of small and great discrepances, in the works and providences of the great landlord aloft, or the ruler of the spheres:—when your excellency thinks you see on the undeciphered telegraph of the providence of God, which, may it please your excellency, is perchance either below, or perhaps above your philosophical understanding. So that you have suffered yourself to be led through the path of life, in the leading strings, [by the use of prosopopocia, we shall give the name] of lady chance, till your excellency were fully inducted into the blind lady's drawing-room, when this sombre queen comes forth with super-angelic form, and invites you to take a seat on one of her sable sofas; the cushion of which is stuffed with the down of materialism, the frame thereof of the elements of decomposition, surrounded with the ambient air of eternal sleep; which often fills the drawing-room of the sombre queen with an aromatic perfume. When this lady of the muse, who presides over all the sacred altars of blind chance, presents to your excellency, by the agency of her delicate hand, one of her cymmerian posies, which her slender fingers had plucked off from some of the shrubbery that grow in the cloudy valley of eternal sleep; and then, please your scientific excellency, this sombre queen places her posy, when she experiences one of her felicitous moods, at your olfactory nerves. So that your learned honour, by the timely aid of the lady's odoriferous refreshment and enchanting sauvity of style, your eagle eye and vulture's vision, discovers the gospel to be what your excellency, by a postulatory carollary in your felictious and almost, (indulge me to say,) amorous moment, with the swarthy queen, is gratuitously pleased to call a pious fraud: and we will give the rest of the conclusion, for please your excellency, I am full of my little sea or sailor like puns, so I will try to help the lame philosophers over the style of their wilful unbelief, so as to heel-tap their inference or philosophical corollary for them; that is of course, that Jesus Christ, whom his followers call the Son of God, was an artful and a vile deceiver. So that this swarthy queen of the cymmerian muse, makes your excellency, whom she claims as one of her natural, but darling prating little boys,

born, it is true, without the purlieu of wedlock: in early life, during an unguarded moment in a cloudy and dark evening, when the queen was overtaken with a sudden thunder shower of pride and vanity, and had to put up in the drawing-room of old satan; when a congress took place, of which vain Philosophy and carnal Reason, were the twin darlings of that season of sable felicity: and now the queen benignly condescends to grant you, as one of her honorary sons, to wear her family escutcheon, the diploma of a full doctor of a deistical school.

And now, will your excellency suffer your very humble and obsequious, and at the same time in a scientific sense, a very unworthy poor Christian sailor, with all becoming deference to the overflowing fountains of your wisdom, with the upper and nether springs of your scientific knowledge; yet your philanthropic clemency, will be kindly disposed, no doubt, to indulge your poor Christian sailor, to inform your excellency, that although you may, for an ephemeral season, suffer yourself to be highly diverted, with what you may in your excursive fancy, view to be the highest altitude of philosophical glory, as you stand elevated on one of the loftiest mountains of carnal reason; with the telescope of vanity at your right eye: viewing your new comet, with its scintillating glory flying off its trail, as it pursues its evolutions round the bright orb in the wonderful age of reason. When I have not the least doubt, but that the vivid glare of your soaring mind, as it mounts aloft, with the proud prince of ancient Babylon, among the stars on the side of the north; with your buoyant mind and soaring imagination, drawn by a flying steed, (said by some to be the legitimate descendant of old Pegasus,) through a galaxy of undiscovered worlds; and at the same time, your excellency, having your spirit so richly imbued with an over anxious solicitude for the interest and high concerns of your extramundane neighbours' felicity. So that, please your excellency, you are so surcharged with the pure fire of disinterested philanthropy for your distant friends, that you have become entirely delinquent in seeking the eternal interest of your own soul: while, may it please your excellency, you remain a tenant in our little wig-wam called the earth. So that please your excellency, Christ and immortality, heaven and hell, God and a day of posting the accounts of the voyage of life, or a day of judgment, are in your philosophical calendar, far beneath your honour's notice. Then the conclusion of the whole matter

is this, that your learned excellency has no time in this mundane dispensation, to suffer the subject of Christ and his gospel, to pass in a solemn category before your view: as the whole of what is called divine revelation, appears utterly unworthy the manly dignity of your star-gazing mind: so as to lower your philosophical telescope, in order to take an oblique glance at the low regions, over which the clouds, which are more or less surcharged with the dispensations of the grace, mercy and love of God, are said to locate themselves in every direction round our little satellite called earth; therefore, as a fair corollary, I am justified in forecasting in my mind, that your excellency has far less time to spare from the happy society and delightful company of those more than patrician ladies, who constitute that purblind queen royal's household, by some called lady chance.

So that, please your excellency, you have not a few moments to spare during the voyage of life, for to give Caiaphas and the Roman guards' most unreasonable and foolish report, to wit:—His disciples came by night and stole him while we slept. I iterate the sententious thought to your rich and noble mind, that you have no time to spare from your high philosophical pursuits and starry avocations, to let your rich and embellished mind, retire within the purlieu of common sense. And now, for the last time, suffer me to beseech your excellency to stop your four horses, that take the lead in your flying chariot, by calling to your postilion to reign up the flying steeds, while your excellency takes a few moments, and calmly for once, during the short voyage of life, put forth like a man and an intelligent being, all your noble powers of ratiocination, with which the great landlord aloft has blest you with; and then give this sleepy stolidity or childish tale, of the disciples stealing the crucified body of Christ out of the sepulchre, a fair, candid and impartial investigation at the bar of common sense; and hold like a man of wisdom and knowledge, a solemn court of inquest in the private drawing-room, or rather court, of your own conscience, and before the bar of the supreme judge of all the earth.

But, please your excellency, least I should rather weary you with the prolixity of marine and other figurative vocabulary, by presenting so sombre a category, which the death of Christ, his rising from the dead, and the immortality of the soul: all which your excellency's good sense sees, are inseparably connected with, as well as indissolubly associated

with the stealing the body of Christ out of the sepulchre. And indulge me to close my valedictory admonition to your philosophical excellency, by obliquely hinting, that if Christ has surely risen from the dead, What, my star-gazing shipmate, most awful work it will make, and most deleterious havoc throughout all the ships, that constitute the philosophical and the deistical squadrons, who sail over this mundane sea of life! So fare you well, young shipmate, (Doctor Deist,) till perhaps we may meet at the straits of death. Your excellency, seated in your richly mounted chariot of philosophy, drawn by the flying steeds of vanity, while your poor plebeian servant, the Christian sailor, is sailing, in consequence of the many storms he has had to pass through during the voyage of life, under at times his courses, and close-reefed top-sails, on board his gospel ship, with his colours flying at his main-royal mast head, written with this motto, Christ is risen from the dead; and in this let the poor Christian sailor overcome. So fare thee well, forever, in this mundane state, my young star-gazing friend.

And I shall ever remain, please your excellency, your very humble and obsequious, but very unworthy servant; on board a ship of the line, in the actual service of King Jesus, now riding off *Cape Look-out*.

CAPTAIN ONESIMUS.

To his serene highness, Doctor Deist.

"Shall a trumpet be blown in the city, and the people be not afraid? shall there be evil in a city, and the Lord hath not done it? Surely the Lord God will do nothing, but he revealeth his secret unto his servants the prophets. The lion hath roared, who will not fear? the Lord God hath spoken, who can but prophesy?" *Amos* 3*d chap.* 6, 7, 8.

P. S. The author, in his sarcastical war against the infidelity of the times, has adopted the counsel of the wise Man, or rather the Spirit of God:

"Answer not a fool according to his folly, lest thou also be like unto him. Answer a fool according to his folly, lest he be wise in his own conceit." *Proverbs* 26, 4 *&* 5.

FINIS.

A SYNOPTICAL VIEW OF THIS LITTLE WORK.

PAGE 5. A view of West's picture of Christ Rejected.

PAGE 10. The Jewish nation. 1st Letter to the Deists of modern Christendom, setting forth God's ancient people after the destruction of Jerusalem, as loosing their national visibility.

PAGE 18. The Jewish nation. 2d Letter to the Deists of Christendom; when the Rabbi goes into a more lucid discussion on the present condition of the human family, and also expatiates on the immortality of the soul.

PAGE 30. The Jewish nation. 3d Letter to the Deists of modern Christendom. In this letter, the Jew to his deistical friend, goes into a more metaphysical discussion of the hypostatical nature of man, and obliquely glances at the person of Christ.

PAGE 38. The Jewish nation. 4th Letter to the Deists of Christendom; when the old Jew is led to farther indulge himself, in a rife capitulation to his friend, respecting their former invidious and insidious reflections on the person of Christ.

PAGE 50. The Jewish nation. 5th Letter to the Deists of modern Christendom; when the old Jew delivers his peroration to his friend, under the appellation of a Prince of modern Infidelity, and prays the Deist to have the claims of Christ, duly and legally tested, by having the eleven disciples tried in a court of law and inquest, as they stand charged with robbing the sepulchre of the crucified body of Christ.

PAGE 58. The Deists under the idea of a king of modern infidelity. After a rife disquisition on the weighty importance of the subject, when he cordially acquiesces with the valedictory prayer of the old Jew.

PAGE 65. The court is called by royal proclamation; when

the crucified body of Christ is tried by proxy, for breaking out of the old dungeon of death.

PAGE 93. The trial of Caiaphas, the high priest of the Jews.

PAGE 169. The trial of Pontius Pilate, the governor of Judea.

PAGE 212. The trial of the Centurian, who had the charge of the sepulchre.

PAGE 243. The trial of the Eleven Disciples, as they stood charged with robbing the sepulchre of the crucified body of Christ.

PAGE 293. The proceedings of the Court of Infidelity interrupted by a young lawyer of the Roman bar, who finally arrests the illegal verdict of the court, from being pronounced against the eleven disciples.

PAGE 398. The trial of Caiaphas and Pilate, with their condemnation and banishment.

PAGE 419. A valedictory letter to the Jewish nation—who are scattered abroad on the face of the earth.

PAGE 436. A farewell letter to the Philosophers and Deists of modern times.

THE NAMES OF MINISTERS OF THE GOSPEL WHO HAVE SUBSCRIBED TO THIS WORK.

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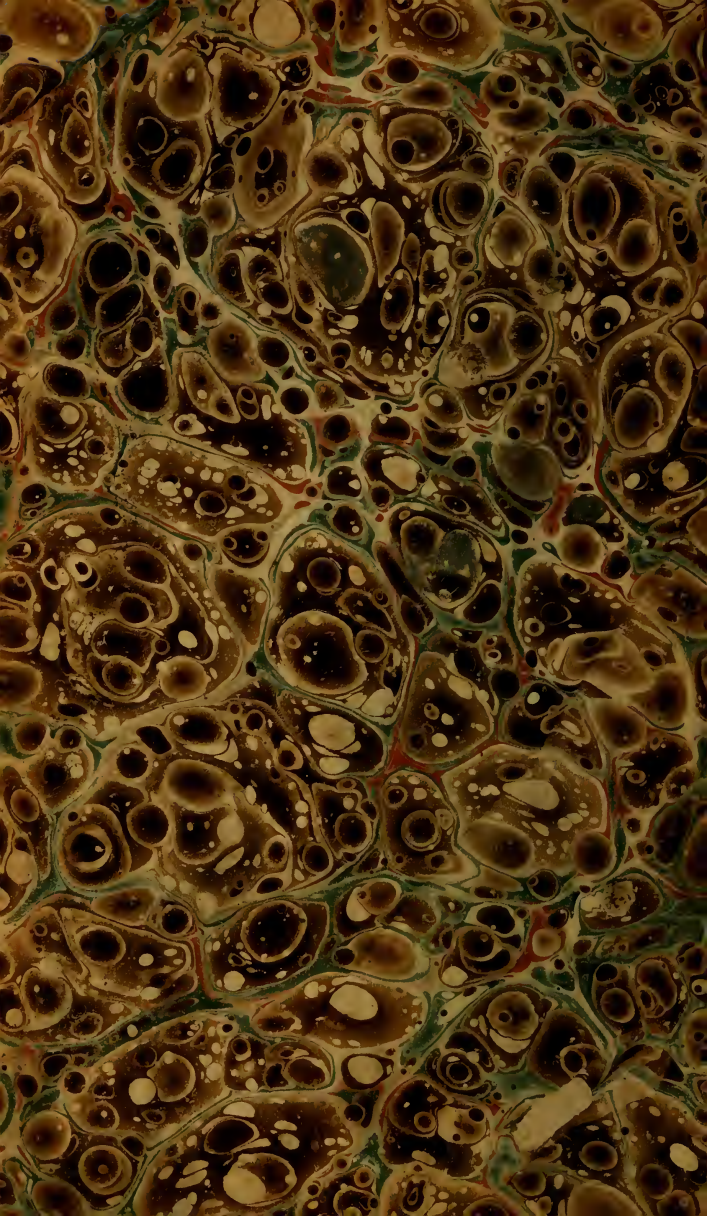

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